MITCHELL ON THE ORIGIN AND DESTINY OF MAN

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THE

CHRISTIAN WATCHMAN,

ON THE ORIGIN AND DESTINY OF MAN,

AND THE

CONSTITUTION OF THE SOUL OF MAN,

AND

WHERE THE SOUL CAME FROM, AND HOW IT CAME, AND ITS DESTINY.

ALSO,

THE LOCALITY OF HEAVEN,

AND

THE FOUR PRINCIPAL WAYS OF GETTING TO HEAVEN ADVOCATED IN CHRISTENDOM,

AND THE RECOGNITION OF FRIENDS IN HEAVEN;

AND

THE PRINCIPAL DOCTRINES ADVOCATED IN OUR DAY,

FROM THE ROMAN CATHOLICS DOWN TO THE ADVOCATES OF THE SPIRIT RAPPINGS, WITH THEIR OWN EXPLANATION, AND BOTH SIDES OF A SUBJECT, SO THAT THE READER MAY ARRIVE AT THE TRUTH ON SOUND PRINCIPLES, ACCORDING TO THE BEST EVIDENCE IN THE WORLD AT THE PRESENT DAY.

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(BY JAMES MITCHELL, Layman.)

The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Habakkuk, ii. 14.
For they shall all know me from the least of them unto the greatest of them, saith the Lord.—Jer. xxxi. 34.

No. 9 ELDRIDGE STREET, New York.
PRICE 25 CENTS.
1858.

BT85 M5

PREFACE.

The Author of this work having read and heard the people talk and preach so much about the soul of man, induced him to search for what constitutes the soul and its interests; and after many years of diligent search, and the aid of the Word and Spirit of God, he has arrived at satisfactory evidence of what constitutes the Soul of Man, and how it came, and where it came from, and its destiny. And that the great interests of the soul is one of the most important things to attend to in this world. See Mark viii 36, 37. For what shall it profit a man, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? Prov. iii. 13 to 18. Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold, she is more precious than rubies; and all the things thou canst desire are not to be compared unto her, &c. Prov. xix. 8. He that getteth wisdom loveth his own soul; he that keepeth understanding, shall find good. Prov. xiii. 14. The law of the wise is a fountain of life, to depart from the snares of death. Prov. xvi. 22. Understanding is a well-spring of life unto him that hath it. Hosea xiv. 9. Who is wise, and he shall understand these things? prudent, and he shall know them; for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein. Prov. xiv. 12.

2. Again, the Bible shows that the slothful, negligent or careless people will not find the truth of those important things, and that a correct knowledge of God, and ourselves, is only to be obtained by a diligent search according to the instruction given us to go by in the Bible. See Prov. ii. 3 to 5. If thou criest after knowledge, and liftest up thy voice for understanding, If thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. Prov. xix. 2, 3. Also, that the soul be without knowledge it is not good, &c. The foolishness of man perverteth his way, and his heart fretteth against the Lord. Prov. xiii. 4. The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat. Prov. iv. 13. Take fast hold of instruction, let her not go, keep her, for she is thy life. Prov. xv. 32. He that refuseth instruction despiseth his own soul. Heb. xi. 6. For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. Job xxii. 21. Acquaint now thyself with him, and be at peace; thereby good shall come unto thee. John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Jer. xxxv. 13.

3. Again, the Author having found that most of the people within his observation, are getting worldly-minded, negligent and careless about their souls, therefore he intends by this work as an instrument in the hands of God, for to help those who are willing to learn what constitutes the soul, and make a good use of its powers, to bring both body and soul into a healthy condition, for what effects one effects the other, and if we neglect one it injures the other; but by attending to both together, we can bring them into unity and harmony on sound principles, and make things come easy, useful and beneficial to both, and enable the soul to see more clearly its dependence, obligations and duties to God and its neighbor, and arrive at happiness through Christ, and obedience to his gospel. In helping our brethren and sisters to become wise, intelligent, useful and happy; instead of trying to live in luxury and idleness upon their ignorance, degradation, ruin and misery. Job xxxvi. 12. 1 Cor. viii. 3 to 13. Collos. i. 10, &c.

4. See James iv. 4. Whosoever therefore will be a friend of the world is the enemy of God. Rom. vi. 16. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. Gal. vi. 7 to 10. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap, &c. Jer. ix. 23, 24. 2 Thess. i. 7, 8, &c.

THE CHRISTIAN WATCHMAN,

A Defence of the Truth of the Word and Spirit of God.

ON THE ORIGIN AND DESTINY OF MAN.

Between the two extreme doctrines of the Holiness of all Men, And the Endless Misery of the Unjust.

Come now and let us reason together saith the Lord, Isa. i. 18 to 20. My people are destroyed for lack of knowledge, Hos. iv. 6. *If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free,* John viii. 31, 32. *Let your moderation be known unto all men, the Lord is at hand,* Phil. iv. 5. *Exhorting one another and so much the more as ye see the day approaching,* Heb. x. 25. For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee, Titus ii. 11 to 15. Earnestly contend for the faith, which was once delivered unto the saints, Jude 3. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, 1 Peter iii. 15.

The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii. 4. What shall it profit a man, if he shall gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul? Mark viii. 36, 37. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, &c. I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made, Isa. lvii. 15, 16. Yea surely God will not do wickedly, neither will the Almighty pervert judgment, &c. If he gather unto himself his Spirit and his breath all flesh shall perish together, and man shall turn again unto dust, Job xxxiv. 12 to 15. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord, Rom. vi. 23. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him, &c., James i. 12 to 15. And this is the promise that he hath promised us, even eternal life, 1 John ii. 25 to 29, &c.

I undertake to be a watchman for the Lord, and the good of all my brethren, and not for a single sect or party. But what does Satan care whether we represent the Almighty as a tyrant or a God of all mercy, for either will answer his purpose in deceiving the people, and leading them astray; but the Bible represents him to be a reasonable being, See Judg. x. 11 to 16. Jer. iii. 12 to 15; v. 1 to 9. Mal. i. 6 to 14. Matt. x. 41, 42. Luke x. 25 to 37. 1 Cor. xiii. 1 to 13. Hos. vi. 8, &c. The things of this world is only lent to us, and we must leave them behind, but truth we can take with us to the next world, See Rom. x. 17. Prov. xv. 32; xxix. 1. Gal. vi. 7, &c.

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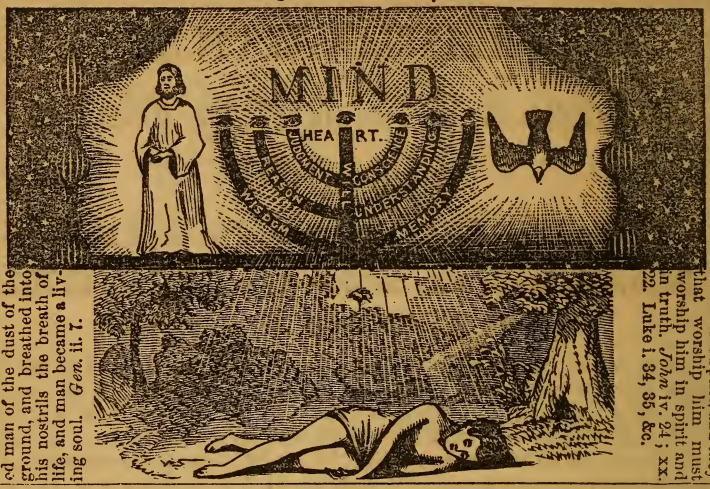

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. *Gen.* ii. 7.

God is a Spirit, and they that worship him must worship him in spirit and in truth. *John* iv. 24; xx. 22. Luke i. 34, 35, &c.

☞Ps. cxxxix. 7 to 24. *Whither shall I go from thy Spirit, or whither shall I flee from thy presence, If I ascend up into heaven thou art there, If I make my bed in hell, behold thou art there, &c.* Jer. xxiii. 23, 24. *Am I a God at hand saith the Lord, and not a God afar off, can any hide himself in secret places that I shall not see him saith the Lord. Do not I fill heaven and earth saith the Lord.* Acts xvii. 27 to 31. *That they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us, for in him we live, and move, and have our being, as certain also of your own poets have said, for we are also his offspring.*☜ Rom. xiii. 1; xiv. 7 to 9. Rev. xi. 16 to 18; xx. 11 to 15. Rom. vi. 21 to 23. Eccl. xii. 7. See p. 68.

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THE CHRISTIAN WATCHMAN.

ON THE TRUE SENSE OF THE SCRIPTURES.

With a Reply to Bishop Hughes and Drs. Ryder and Pise, &c.—1845.

Watchman—My object will be, through the help of God, to arrive at the truth or certainty of all the important doctrines in Scripture, and where I cannot arrive at certainty, then take the best evidence. Though the Roman Catholic priests assert that there are not sufficient rules in the Bible for our faith and practice, without their ecclesiastical traditions, and Dr. Pise tells us Protestants, in his Lectures, that we have not examined their doctrines,—yet I think that I can find sufficient rules in our Bible, for faith and practice in all things that is required of us, without their traditions; which I shall try to prove in the following articles, beginning with an examination of their doctrines by Scripture, like the first Christans, (Acts xvii. 11); and give both sides of a subject.

1st. The Roman Catholic priests assert that they have the exclusive right to judge of the true sense of the Scriptures, and to interpret them for the people: see their Articles of Faith. But in my examination I find the first class of rules in our Bible is, for the people to search the Scriptures, and to exercise their senses, and judge for themselves whether these interpretations are correct or not; and to prove all things, and hold fast that which is good; and that the first Christians acted on those rules. See John v. 39, 40; Heb. v. 14; 1 Cor. x. 15; 1 Thes. v. 21; Acts xvii. 11, &c.

2d. Dr. Ryder, in his Lecture in this city, Jan. 19, 1845, On the Doctrine of Transubstantiation, tells us Protestants as follows:—

☞ *With your doctrine you cannot support the character for veracity of our Lord and Saviour; for if your doctrine be true,—if our Saviour's words are not to be taken literally, and as his hearers evidently understood him,—he hath lied. Yes, I shall say it, he has lied, and the truth is not in him.* ☜

Watchman—Is not that assertion of Dr. Ryder's presumptuous? Again, Bishop Hughes, in his Lecture on the Doctrine of Transubstantiation, Feb., 1845, explains it as follows:—What is the meaning of it? It is this, that simply under the appearances of bread and wine, by the efficacy of the power of God, through the instrumentality of the words of consecration pronounced by the priest at the altar, there is effected a change into the real presence of the body and blood of Christ. In the Catholic Church this doctrine is not founded on human reason; and all I mean to say is, I allude to it to show that it is not reason that proves it. We have no proof by our senses, nor are we to regard our senses as adequate to comprehend the substance under these accidents. We ask, what has common sense to do with it?

Watchman—If any man should think that I run into any error on my side of a subject, I will thank him to point it out, and if I find that it is an error I will correct it. —— 1 Tim. iii. 16, And without controversy, great is the mystery of godliness.

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Watchman—I will let you see what my senses have to do with those doctrines. Suppose my will was so stubborn, or, to use a Scriptural term, self-willed, as to try to enforce upon my other six faculties or senses your doctrine of transubstantiation for truth, they would revolt at it. 1st. My faculty of *Wisdom* would return with a verdict to the will, saying that I have searched through that doctrine, but found it all mysterious and dark, and no appearance of any true light or any good evidence in it. Therefore I cannot admit of your doctrine without some evidence of its truth, for my Bible says, To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa. viii. 19–22.———2d. *Reason* would return with a verdict, saying that I have investigated that doctrine, but cannot find any proper ground in it for to build a good reason upon; and the reason that its advocate gives for a proof of its truth is, that it is too difficult to be understood. But the Mormons give a better reason than that for working their miracles, for they tell us that they connect faith with all things that they do in religion, and that we cannot do the miracles that they do because we do not exercise so much faith as them. Therefore I cannot admit of yours as a good reason of its truth; for my Bible tells me to be ready always to give an answer to every man that asketh me a reason of the hope that is in me. 1 Peter iii. 15.———3d. *Understanding* would return with a verdict, saying that I have tested that doctrine by Scripture, and cannot find any authority in the Word of God for such a doctrine, but I have found good evidence to the contrary. See 1 Cor. xi. 23–26. And I think that St. Paul, who was trained up to be a minister by our Saviour, was a good minister, and understood his duty, and gave correct instructions to the people. Therefore I cannot admit of it as a Scriptural doctrine; for my Bible tells me that those who seek shall find, and that the wise shall understand. Luke xi. 10; Dan. xii. 10, &c.

4th. *Judgment* would return with a verdict, saying that it was a forgery, because it contradicts the Word and Spirit of God. Therefore I cannot admit of that being a true doctrine which contradicts the rules of truth; for my Bible tells me to judge not according to the appearance, but to judge righteous judgment. John vii. 24. ———5th. *Conscience* would return with a verdict, saying that I am convinced of that doctrine not being a true Scriptural doctrine, and its own advocates cannot produce a shadow of proof that it is; and Bishop Hughes even tells us that we have no proof by our senses. Therefore I cannot put any degree of faith or confidence in it, for my Bible tells me that those who by reason of use have their senses exercised to discern both good and evil, (Heb. v. 14,) and that when the Spirit of truth came it was to guide us into all truth, and convince the world of sin, and justice, and judgment. See the Douay Bible, and also the Protestant Bible. John xvi. 8–15; Rom. xiv. 5, &c.———6th. *Memory* would return with a verdict, saying that I cannot adopt any doctrine as a true doctrine which has been proved to be false; for my Bible shows to me that we are saved if we keep in memory that which was preached to the first Christians, and that the counsel of God had been declared to them sufficient for to make them wise unto salvation. Acts xx. 26–32; 2 Tim. iii. 12–17, &c.

Then all my six senses would reproach the will, and charge it with folly and madness, for attempting to palm upon them such a gross error for truth, and make it ashamed of itself, if it had got any shame in it.

Watchman—Would Bishop Hughes be pleased to tell us what words the priests make use of at the consecration, which have such a wonderful effect as to induce God to make himself at such times and places as you choose? For the Bible shows to us that God works all his miracles by the power of his Word and Spirit, which gives us some degree of light on that subject, so that we may know what to put our faith or confidence in. And I remember that a short time ago, in contending with a skeptic for the faith once delivered to the saints, (Jude 3,) and in showing to him that all things must have a Maker, he asked me, who made God? did he make himself? Now if I had the words that you use at the consecration, then I could give him your rule complete. Yet he would be no wiser on that doctrine, for Dr. Ryder tells us in his lecture, that it is too difficult a doctrine to be understood, and that that is a proof of its truth, and if we destroy the difficulty we destroy the doctrine, and that we cannot comprehend this doctrine with our senses, and to believe and comprehend are very different.—Here I am astonished at you priests attempting to put such a fog as this upon our senses, for by your own rule how do you know whether your doctrine is true or false, when you cannot comprehend it with your senses; and what is the use of you pretending to preach, or give to the people light on a doctrine which you admit that you cannot comprehend, and if you did it would destroy your doctrine. No wonder at the people being so ignorant of some of the most important doctrines in the Bible, when so many of them take such stuff as this for truth. Instead of following the example of the first Christians, who searched the Scriptures daily to see whether those things which they heard was as they were represented to be, or not. Yet I do not mean to say that we can arrive at a perfect understanding of all the important doctrines in the Bible until after Christ the infallible judge comes. (See Dan. xii. 4; Isa. xi. 9; Micah iv. 1–7; Jer. xxiii. 20; xxxi. 31–40, &c.) But it is within our power and duty to learn to understand them sufficiently for to gather a sense from them that will not make one part of Scripture contradict another part, and also to see that our doctrine has a good tendency to make things better and not worse, so that we can use it for the honor of God and the good of our brethren, and not in deceiving the people and leading them astray for selfish, sectarian, or party purposes, until both are lost, or fall into the ditch. See Hosea xiv. 9, Who is wise, and he shall understand these things; prudent, and he shall know them: for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein. Matt. xv. 9–20, But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up; and if the blind lead the blind, both shall fall into the ditch, &c.

Now, reader, what do you think of those priests who claim to have been the infallible judge of the true sense of the Scriptures, and Christ's ministers on earth, those last 1800 years, and yet does not understand the law which Christ has left them to go by, though St.

Paul has sufficiently explained it. See 1 Cor. xi. 23–26, For I hav received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. —Thus St. Paul shows that the bread and wine are to be taken as symbols of the body and blood of Christ, in commemoration of his death until he comes again; and in this sense it is sufficiently plain, which I recommend to the priests as being much better than their wild, mystical doctrine, which neither themselves nor any other person can understand.—See Hosea iv. 6, My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God. Ezek. xxxiv. 9–31, Therefore, O ye shepherds, hear the word of the Lord: Thus saith the Lord God; Behold I am against the shepherds; and I will require my flock at their hand.

Again, see John vi. 37–63, Verily I say unto you, He that believeth on me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven; that a man may eat thereof, and not die. It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life. John viii. 31, 32, Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. James i. 18, Of his own will begat he us with the word of truth. John vii. 38, 39, He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. Rom. viii. 14, For as many as are led by the Spirit of God, they are the sons of God.—Thus the body and blood of Christ are only represented in Scripture as emblems of the Word and Spirit of God. Matt. 15, 22 to 28. &c.

Again, in your lectures you bring forward the assertions of Luther and Calvin to prove the correctness of some of your doctrines. But my Bible shows that we are not to be judged by the assertions of fallible men, but by the Word of God. See John xii. 48. And if you priests choose to depart from the faith once delivered to the saints, (Jude 3,) I am under no obligations to follow you in a wild-goose chase through the woods, until we are all lost, or fall into the ditch. Matt. xv. 14. Or if any of the reformers choose to stop at the half-way house, it is no good reason that I should; for the Bible shows that it is my interest and duty to go on to perfection. See Heb. vi. 1–20. And besides, there is a curse pronounced against the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. See Jer. xvii. 5. Now should I not act foolishly, if I was to trust entirely to the judgment of any class of fallible men, instead of the Word and Spirit of God?

Bishop.—Among the illusions which prevail out of the Church, there is perhaps not one more at variance with the reason of man, or the veracity of God, than that which asserts the Church to have become Invisible. It is the same as if you were told that a ship is always afloat on the ocean, but upon one important occasion she was during a few centuries beneath the waters—although she afterwards rose to the surface with fresh rigging and a novel crew. The assertion betrays its own absurdity. They admit that the Church of Christ is perpetual—that it cannot perish—but it has been at times invisible. If it was invisible, by what right of common sense can they assert its existence. But on this point it is unnecessary for me to insist. The outward preaching of the gospel; the promulgation from time to time of ecclesiastical discipline; the conversion of new provinces and nations from century to century, during eighteen hundred years; the succession of Pastors, &c., all attest the visible perpetual existence of the Church as a continuation of the same society, instituted by our blessed Lord Himself. Consequently, the promises made of His abiding presence with that society by its Divine Founder has been fulfilled, ☞ *and in that case you are bound, as you believe in Him and value your salvation, to seek life through her, or else His promises have not been fulfilled, and then it would be, not the Church which deceived, but the Redeemer Himself,—a thought which would be too blasphemous for you to entertain.* ☜

Watchman.—The Bible shows to me that our Lord only promised His presence and assistance to the Roman Church on conditions, and that only so far as she followed His instructions. See John xv. 1 to 17, &c. Again, the Jewish Church was far more visible than the Roman Church, for God often appeared to her in his glory, and instructed her from time to time. See Exod. xxv. 22; 1 Kings viii. 10, 11, &c. Yet look what gross errors that Church run into until the Lord turned her rulers out of office, for unfaithfulness to the laws which He gave to them by Moses. See Deut. vi. 1 to 25; Matt. xxi. 33 to 46, &c. And if the Gentile rulers turn traitors to the gospel of Christ, ought they to be kept in office any more than the Jews? I think not. 2nd. In regard to being bound to seek life through the Roman Church, the Bible shows to me that Christ is the way, and the truth, and the life, and that they who follow his instructions shall not walk in darkness, but shall have the light of life; and that we are under no obligations to follow those doctrines which are not consistent with the word and spirit of God, or let the blind lead the blind until we both fall into the ditch. See Isa. viii. 20; Matt. xv. 1 to 20; xxiv. 4; John xiv. 1 to 15, &c. Thus I consider it the best to follow Christ's instructions. And I ask the Bishop why has he only given one side of his subject and omitted the main part, such as the conditions of the acceptance with God? (Acts x. 34 to 48.) I hope that this omission was not made to suit his theory, and deceive his readers, for he professes to know the Will of God with certainty.

Bishop.—It is manifest from this that no outward society can claim to be the Church of God which received its form and organization at any period subsequent to the days of Christ. Hence, one of the signs of the Church is that she is Apostolical. ☞ *Any society*

depending on a subsequent date for its origin necessarily stamps itself spurious and counterfeit. Its doctrines must essentially be different from those of the True Church, and being different, must essentially be novel doctrines, and being novel, must essentially be false; unless it is pretended that a new or another Christ descended from heaven to reveal them as contradictions to what our Christ had revealed.

Watchman.—The Bible shows to me that a true Church or society does not depend on the date of its origin, but upon the soundness of its doctrines and faithfulness in carrying them out. See Matt. vii. 24 to 29; John viii. 31, 32, &c. Second, The Bishop has no authority from Scripture to condemn the doctrines of those societies as being false, without first pointing out their inconsistency with Scripture, and trying to give them better doctrines in their place, thus overcoming evil with good. 2 Tim. ii. 1 to 5; Rom. xii. 21.

Bishop.—Examine any one of these humanly organized societies which calls itself the Church, or a Church, or a branch of the Church; Examine it in the date of its origin; in the principles of its constitution; in the character of its founders; in the mode of its propagation; in the uncertainty of its preaching; in the disputations among its members concerning its doctrines; in their divisions and subdivisions; in its dependence on human support; in the vagueness and ambiguity, and fluctuations of its creed; in the general sterility of its efforts to discharge the functions, and accomplish the purposes for which the one Holy Catholic and Apostolic Church was instituted, and it will be no difficult matter for you to distinguish between the human imitation and the divine reality. Now, if you will take the pains to trace back the historical thread of these societies to their origin, you will find in all cases, and without one solitary exception, they were built upon the mere opinions of their respective founders. This statement may appear startling at first sight, but examine it strictly and you will find it indisputably true. *Out of the Church there is no consistency under the principle alleged, to justify the separation, viz.: that every one has a right to read the Scriptures and judge for himself,* except in the conduct of him who puts away all human authority from between him and the sacred text, reads it as often as he will, and forms his opinions from day to day, with the well understood privilege of altering and abrogating them as old light fades away, or new light breaks in.

Watchman.—I think that I have sufficiently proved in my first article on this subject that every man has a right to search the Scriptures and judge for himself whether the doctrines presented to him are consistent with Scripture or not before that he adopts them as truth. See John v. 39; Isa. viii. 20; 1 Cor. x. 15; 1 John iv. 1; Jer. xvii. 5, &c. And if my readers will compare the historical thread of the Roman Church with that of Christ and his Apostles, I think that they will find plenty of room for improvement both in the doctrines and practice of that Church. See 1 Peter v. 1 to 4, &c.

Bishop.—This process, dear reader, necessarily destroys what is most essential in the belief of Christ's teaching, viz., its certainty. His doctrines are presented to you in His Church as facts, and not as speculations. And out of His Church you cannot by possibility have them guaranteed as facts, but you must receive them as speculations

alone. Is not this an uneasy and unnatural state of the human mind? do you not feel that your spirit yearns after some permanent anchorage of divine faith; that it longs for some solid and secure resting place; that it cannot be thus always on the wing sustaining its solitary flight in search of truth through the boundless regions of opinion? will it not at last be fain, like the dove of old, to return with weary pinions and drooping plumage to the ark from which it went forth, enjoying liberty indeed, but finding no repose?

Watchman.—I admit that so much disagreement in regard to the true sense of the Bible, does greatly destroy the most essential part of Christ's teaching, in the minds of many people. But this is chiefly occasioned by representing some parts of Scripture in a sense which is inconsistent with other parts of it, and contrary to what God has proclaimed Himself to be in His Word, viz.,—A God of Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness. Yet I see no prospect of a remedy before Christ comes to be our Infallible Judge, and decides upon what is truth and right, and enforces His laws. See Dan. vii. 21, 22; Ps. lxxii. 1 to 19; Micah iv. 1 to 7; Rev. ii. 24 to 29. Then all nations will take one common interest in Christ and the glory of His kingdom, and their brethren's welfare; but at the present day there is a great increase of poor people who are brought down to a mere scramble for a living, and therefore will resort to different kinds of ways to get along in the world, until Christ comes. 1 Tim. iv. 1 to 6; 2 Tim. iii. 12 to 17.

Bishop.—In his letter, No. 3, asserts as follows: *So far as the teachings of Christ are evidence, there is no promise of truth, divine guidance, the means of salvation, or eternal life, except through the doctrines, sacraments, and sanctifying grace, for the conveyance of which His Church is the organ and appointed channel.* There is not one single expression of Holy Writ that can warrant the opponents of the Church,—the private reasoners of any age, whether past or present, to believe that they can be saved, so long as they wilfully reject her commission, and trust to their own individual opinions for the attainment of truth, and the means of spiritual life and participation in Christ; it is in vain for them to say that they belong to the Church, if that association which they call Church is a fabric of their own construction, based on the principle of private reason. There is but one Church if there be but one God, for the same Deity could not be the author of two. And if they do not belong to the communion of that one Church which He established, then are they necessarily out of the way that leads to eternal life. *How far their dispositions to embrace the truth if they knew it, may plead for them in another life, is not by any means within my province to determine.*

Watchman.—If my readers will turn to page 16 in this No. they will find that the Bishop himself shows that there is a way of obtaining the truth, without getting it from the Roman Church, as may be seen in his letter No. 8. Second, In regard to rejecting the authority of the Roman Church, here I ask the Bishop, Did not the Apostles reject the authority of the rulers of the Jewish Church when they commanded things to be done contrary to the Word of God? See Acts iv. 18 to 20; xviii. 4 to 6; xxiii. 1 to 9; 2 Cor. vi. 14 to 18,

&c. Thus, the Scriptures authorise us to come out from those people who persist in acting contrary to the Word and Spirit of God. 3d. In regard to those people who are disposed to follow the truth if they knew it. Here I esteem the Bishop very much for his charity on this point, for after speaking of the Protestants rejecting the authority of his Church, yet he admits that, how far those who are disposed to follow the truth if they knew it, may obtain mercy in another life, is not by any means within his province to determine.

Bishop.—But the great evil of this system is, that the contradictions of the different sects into which the Private Reasoners are divided are charged on the Bible itself. There is a subtilty in their first principle which allows it to evade detection by the popular mind. The orthodox blame the heterodox for holding erroneous doctrines, but they do not perceive that both rest on the same foundation, private opinion; and that this private opinion in both cases is presented to them as what the Bible says. The consequence is, therefore, that whereas, in the Church, every doctrine is held and believed as a matter of fact revealed by Jesus Christ, and therefore infallibly true, &c. (Again, the Bishop in his Letter No. 5, asserts as follows:) ☞*Now it is manifest that if Christ has appointed a Church to preserve and communicate his revelation, that Church must be infallible. That he commanded His Church to teach all nations is undeniable.*☜

Watchman.—I think that I can show in my next article that all the doctrines of the Church of Rome have not been revealed by Jesus Christ. 2d. The Lord appointed the Jewish Church also to preserve and communicate his revelation. Yet look what a bad use her Priests made of their commission; read Matt. xxiii. 1 to 39, &c. Then where was their infallibility? And our Lord does not force the people to obey his gospel in the present dispensation, but only uses persuasion, (See Acts xviii. 4 to 6; xxviii. 21 to 29; 2 Cor. v. 10, 11, &c.,) so as to give the people an opportunity of voluntarily accepting of his gospel and obeying it through choice and a love of the principles and spirit of his government. And I can always get along well with any reasonable person. See Isa. i. 18 to 28. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it. How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water. Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city. (See 2 Chron. xxxiii. 1 to 24; Ps. xix. 7 to 14; John, ix. 40, 41; vi. 35 to 40; Gen. l. 15 to 20.)

Bishop.—In the organization of the Church, our Redeemer did not vary in principle from the order established by heaven for the social existence and well-being of the human race. ☞ *The organic exercise of Sovereign power and authority, whether in the family or in the civil state, is narrowed down, both by Divine and human institution, from its widest range and extent, to smaller and yet smaller circles, until they reach a centre in some one individual.* ☜ Thus the Father is the head and centre of the family, representing the unity of domestic government. Thus the Mayor is the head and centre of municipal authority in the city. Thus the Governor in the State. Thus the President, as the head and centre of the United States, represents the concentrated power of the confederation, in its essential form of unity. If this principal, as directly ordained in the family by the appointment of God himself, and as indirectly, at least, sanctioned in the civil state, be so necessary that society could not be held together without it, it would be strange indeed if our blessed Saviour had left his Church exposed to the anarchy which the absence of it could not have failed to introduce.

Watchman.—I believe that in the organization of the Church, God the Father did not vary in principle from the order which he has established in heaven, (John v. 17–20, &c.) Yet the Bible shows to me that Christ is the head and centre of her unity and power, (and not the Bishop of Rome,) who has ascended into heaven, and is there officiating as our great High Priest, until the time appointed for him to come and reign over this world as our King—visibly by his glory, like his Father reigned over the Jews. See Eph. i. 1–23; Heb. iv. 14–16; x. 12–25; Exod. xxv. 21, 22; xxxiii. 9–23; Deut. iv. 1–40; 1 Sam. xii. 12; Matt. xxi. 33–41; Mich. iv. 1–7, &c.

Bishop.— ☞ *The grand idea of the Church as proposed by her Divine Founder, was to unite all mankind in one brotherhood of a common faith, a common hope, and a common charity, mutually held together in the most intimate communion of those spiritual affections which religion creates in the soul.* ☜ But such a society could not exist without some Supreme individual head and centre, as the representative of its unity and power; ☞ *and it is singular that the very name given to the Supreme visible head of the Church expresses the proper relation to such Christian brotherhood; since he is not called King, or Emperor, or President; but Pope or Father.* ☜ As successor to one of the Apostles, he is simply Bishop of Rome. As, however, that apostle was not merely one of the twelve, but Peter, the first and chief of the apostolic body, so the Bishop of Rome has ever exercised the prerogatives of the common Father; and the universal Primate of the Catholic Church. ☞ *He is the visible centre of her unity, the visible head of her communion, her Supreme Visible Ruler upon earth. This supremacy of the Pope is as much an article of Divine faith in the one holy Catholic and Apostolic Church, as is the doctrine of the blessed Trinity. I find in all ages that his interference was invoked and appealed to as the sovereign remedy by which alone the evils and disorders that afflicted the Church, to the farthest bounds of Christendom, might be healed or removed.* ☜ I find Nes-

torius appealing to him in the fifth century, on behalf of his new doctrines; just as Luther did in support of his, at the beginning of the sixteenth; and we may reasonably conclude that if he had not condemned the errors of both, neither of them would ever have denied his Supremacy. ☞ *Without the Supremacy of the Pope, in short, the doctrines of the Church would degenerate into mere human opinions; the government of the Church into every species of anarchy, tyranny, and confusion.* ☜

Watchman.—The Bible shows to me—that all those people who build their faith and works on the foundation of Christ, according to their knowledge and means, (1 Tim. ii. 1–6; 1 Cor. iii. 11–15; viii. 7–12; 2 Cor. viii. 12, &c.,) are to be gathered into one brotherhood of a common faith and a common charity in Christ, (and not in the Bishop of Rome.) ☞ Eph. i. 9, 10. *Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.* ☜ Thus God the Father is to begin to gather them together in Christ—in the dispensation of the fulness of times. And when does the fulness of times come in, but immediately after the seven times of the scattering of the Jewish power runs out? See Lev. xxvi. 1–46; Dan. xii. 1–7; Luke xxi. 20–36; Matt. xxiv. 29, 30, &c. For some of the Jews were counted a holy people at the time that Daniel received his prophecies, and remained under God's peculiar favor, protection and care, until they crucified Christ, (Matt. xxiii. 37–39, &c.) Then Christ called for volunteers into his service, which were to be tried, and those who prove faithful according to their knowledge and means, are to reign with him a thousand years before the end of this world, and rule all nations with a rod of iron, (or enforce his laws.) John xii. 26; Rev. xxii. 16, 17; 1 Peter i. 3–13; Rev. ii. 24–29; xx. 4–6; Luke xix. 12–27.

Second.—In regard to the Bishop of Rome being called Pope or Father; here Bishop Hughes tries to bind upon us a doctrine of the Roman Church as a true doctrine with certainty, which contradicts a plain direct command of Christ, as taught in their own Douay Bible, Matt. xxiii. 9: And call none your Father upon the earth, for one is your Father who is in heaven. Therefore, how can I call the Bishop of Rome my spiritual Father, in opposition to God? And join in a worldly object of worshipping the beast? Rev. xiv. 9, 10, &c. *Third.*—In regard to appealing to the Pope for his interference as the sovereign remedy for healing or removing the evils that afflict the Church. Now both Scripture and experience show to me that the Pope is not qualified to be our Infallible Judge of the true sense of the Scriptures, and therefore cannot decide with certainty on what is truth and right. Can he confirm his mission by miracles like the Apostles did? I think not. And instead of the Pope advising the people to search the Scriptures, and prove all things, and hold fast that which is good, he makes war on those who search them for that object. Dan. vii. 19–27; Rev. xiii. 1–9. Thus the Pope spreads evil, instead of healing or removing it.

Fourth.—In regard to the Supremacy of the Pope. Here again both Scripture and experience show to me, that many of the doctrines of the Church have degenerated into mere human opinions, and the

government of the Church into anarchy, tyranny, and confusion; and the Supremacy of the Pope has not been able to prevent it. And Christ our Infallible Judge was crucified, and he left the world to be ruled, partly, according to the will of human powers. See Job viii. 24; Dan. viii. 4; xi. 3, 16, 36; John xiv. 30; 2 Cor. iv. 4; Dan. vii. 25, &c. The Church History also shows that the Roman Church has taken the lead in this degeneracy, anarchy, tyranny, and confusion through this world. See the account of the millennial doctrine in Mosheim's Church History, V. I., pp. 185 and 186, as held by the Christians in the third century, viz.: ☞ *Among the controversies which divided the Christians in this century, the most considerable, were concerning the Millennium, the baptism of heretics, and concerning Origen. That the Saviour is to reign a thousand years among men before the end of the world had been believed by many in the preceding century without offence to any; all, however, had not explained the doctrine in the same manner, nor indulged hopes of the same kind of pleasures during that reign. In this century the millennarian doctrine fell into disrepute, through the influence especially of Origen, who strenuously opposed it, because it contravened some of his opinions.* ☜ The millennial doctrine did not prevail everywhere, and uncontradicted, yet the believers and rejecters of the doctrine treated each other with affection, and a person might believe or discard it without bringing his orthodoxy under suspicion. ☞ *The first open opposer of Chiliasm that we meet with was Caius, a teacher of the Church of Rome, towards the end of the second century; on this ground, he denied that the Apocalypse was written by John, and ascribed it rather to Cerinthus.* ☜ Thus the teacher in the Roman Church began early with his degeneracy. See Rev. i. 10, 11; xx. 1–6, &c.

Neither will this world get any better until God the Father comes and takes the rule entirely into his own hands. See 2 Tim. iii. 12–14; 1 Tim. iv. 1–6; Dan. vii. 21, 22; ii. 44; Rev. xi. 15–18, &c. And a truly enlightened Protestant will not take the Bishop of Rome for his Infallible Judge of the true sense of the Scriptures. Neither will the Jews take the Priests of any of the Christian sects for their Infallible Judge of the truth. For they would soon tell those Priests that they should first agree among themselves on which is the true sense, before they come to teach them the truth with certainty; and unless they bring something better than what they have got themselves, they will not admit of it. And I see no prospect of our religious teachers coming to an agreement, nor yet of showing sufficient ground for to agree upon before Christ, our Infallible Judge comes and decides upon what is truth and right, and the law goes forth of Zion, and the word of the Lord from Jerusalem, (Mich. iv. 1–7.) And the people are instructed by faithful messengers, (Rev. xiv. 6–10; Jer. iii. 12–15, &c.) Then many of the Jews and Roman Catholics, and other sects, even the Unitarians, who believe that Christ is only a creature, will run to him and submit to his everlasting gospel, and take him for their Infallible Judge and Supreme Ruler on earth, and obey him, and deny the Papal supremacy, (Isa. xxv. 1–12; xxvi. 1–21; Rev. xv. 4, &c.) Then these tares will become wheat, and be brought into the kingdom of God on earth, as subjects through necessity, but without any heavenly inheritance, (Ps. lxvi. 1–4; Jer. xii. 16, 17; Matt. vii. 21, &c.) And

I hope to see Bishop Hughes and his class renounce the Supremacy of the Papal power, and submit to Christ, even if it is through necessity at the end of the supper time, (Luke xiv. 16–35.) And I would pray to the Lord to have mercy on all the people who submit to him in that day, and not destroy them from off the earth. Yet I beg of them to voluntarily renounce the Supremacy of the Papal power at the present day, and take the Lord for their only Infallible Judge of the true sense of the Scriptures, and Supreme Ruler on earth. (See James i. 5; Rev. xxii. 16, 17; John xiv. 23; Ps. ciii. 19–22, &c.) And I should be very sorry to see the Bishop take a part, or yet advise any of his followers to take a part with that class of presumptuous sinners mentioned in ☞ Rev. xvi. 10, 11. *And the fifth angel poured out his vial upon the seat of the beast,* (Rev. ii. 12, 13; xiii. 2, &c.,) *and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds, &c.* ☞ Rev. xvii. 1–18; xviii. 7, 8, &c.

Bishop.—Dear reader, you will find that without the encumbrance of multiplied and learned quotations, the pith of the matter has been brought out on the subjects treated of in the preceding letters: that the facts and reasonings contained in them will be called in question, and denied by some of the private reasoners, is quite probable; the individuals who will stand forth from their broken ranks for this purpose, will trust less to their success in refuting either, than in their appeals to your anti-Catholic prejudices of education. When this comes to pass, do not be troubled—or, if you be troubled, pray. ☞ *Appeal from both sides to God and to His Holy Spirit. Ask for light—ask for direction—ask for interior guidance from the Divine Source of all truth. Ask in that spirit of high Christian disinterestedness which puts this world aside in such important questions—and then follow the light which God will shed upon your soul, turning neither to the right hand nor to the left, from worldly considerations. This you are bound to do, and I ask no more.* ☜

Watchman.—In the last article, the Bishop has completely overthrown the substance (or pith as he calls it) of his whole argument in his former letters, concerning the certainty of their doctrines being true, and of there being no way of arriving at the truth, but through the doctrines, sacraments, and sanctifying grace of the Roman Church. (See Page 11 of this number.) For himself shows that there is a way of arriving at the truth when our religious teachers disagree; and that is by appealing from both sides to God, and to His Holy Spirit, and following the light which God (not the Pope) will shed upon our souls. This we are bound to do, and he asks no more. And this is the principle I contended for, viz.: When our teachers do not agree, or produce sufficient evidence of which is the true sense of any part of Scripture, that I do not understand, and want to know its meaning, (Rom. xiv. 5,) then I appeal by prayer to a higher power—to God the Father and Source of all truth, and Supreme Ruler of the Universe, (Ps. ciii. 19–22,) in the name and through the merits of Jesus Christ, to enlighten my soul on that subject by His Holy Spirit according to His word. Matt. xxi. 22; Luke xi. 13; John xiv. 13; xvi. 13–15; James i. 5, &c. And I often arrive at satisfactory evidence, which I can give a good reason for, 1 Peter iii. 15, &c. N. Y., 1848.

Kingdom of Christ being set up in the Roman Catholic Church, as represented in his Letter No. 9. Published in New York, March, 1848.

Bishop Hughes in his letter No. 9 asserts as follows:—Ignorance among the mass of Private Reasoners is to some extent excusable, whilst it is quite the reverse in those who set themselves up as leaders and teachers of Divine truth. How will they answer to God? How will they answer to the souls whom they undertake to guide, for such perversions in regard to the Church of Christ, in which alone is the fullness and perfection of spiritual life? they ought to be acquainted with the writings of the Christian fathers of the early ages, who spake of the Church not as an imaginary phantasy of an Invisible Church, but of the Church as an outward society such as she has been described in these letters. But if they make it a point to discard Christian historical testimony on this subject, you at least, Dear Reader, should ponder on the meaning of those passages of the holy Scripture referring to the glorious Institutions of the Church of Christ. For instance—

In the last days the mountain of the house of the Lord shall be prepared on the top of the mountains, and it shall be exalted above the hills, and nations shall flow unto it, (Isa. ii. 2.) The stone that struck the statue became a great mountain and filled the whole earth. But in the days of those kingdoms the God of heaven will set up a kingdom, that shall never be destroyed, and his kingdom shall not be delivered up to another people; and it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. ii. 35, 44. And it shall come to pass in the last days that the mountain of the house of the Lord shall be prepared on the top of mountains and high above the hills, and people shall flow into it. And many nations shall come in haste and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. Micah iv. 1, 2. ☞ *That these passages are to be understood of the Church appears from the allusion of our blessed Saviour*, (Matt. v. 14.) *You are the light of the world. A city seated on a mountain cannot be hid. So the early fathers have understood and spoken of these passages as referring to the Church.* ☜

Watchman.—Thus my readers may see that the Bishop quotes Isa. ii. 2, Dan. ii. 35, 44, Micah iv. 1, 2, Matt. v. 14; and then represents these texts to mean that Christ set up his kingdom in the Roman Catholic Church at his first appearing, and that she is to continue teaching her doctrines to the end of time. And in their Douay Bible, approved of by Bishop Hughes, they explain that text in Dan. ii. 44, as follows: ☞ *The kingdom of Christ in the Catholic Church, which cannot be destroyed.* ☜ But the Bible shows to me that Christ only proclaimed the principles of his kingdom at his first appearing, which was left to be carried out by the Gentile power, and Christ is now officiating as our great High Priest in heaven, until he gathers a number of faithful volunteers in his service for rulers, and the time comes for him to reign as king over all the earth. See Matt. xxiv. 14, John xviii. 36, Heb. vii. 1–28, Luke i. 31–33, Zech. xiv. 1–21, Rev. v. 10, &c. And on account of the people rejecting Christ at his first ap-

pearing, and persisted in having no king but Cæsar; therefore the Lord is determined to give them their fill of Cæsar until he comes again. See Luke xxi. 9–24. But when ye shall hear of wars and commotions be not terrified, for these things must first come to pass, but the end is not by and by. v. 10. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom, &c. v. 12. But before all these they shall lay their hands on you, &c. v. 22. For these be the days of vengeance, that all things which are written may be fulfilled. ☞Matt. x. 34–38. *Think not that I am come to send peace on earth; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, &c.* v. 37. *He that loveth father or mother more than me, is not worthy of me, &c.*☜ And history also shows that Christ's prediction has been literally fulfilled, especially by the Roman power, and that power is to continue his war with the saints, and prevail against them until the Ancient of Days comes. See Dan. vii. 19–22, Rev. xiii, 4–9, &c. And in regard to the Pope being the supreme visible ruler on earth, who is to rule in the place of Christ to the end of time. I admit that the saints and times and laws were given into his hand by the Emperor Justinian. (Dan. vii. 24–27, Rev. xiii. 1, 2.) Yet the Bible shows to me that he was only to continue his supreme rule over the saints for 1,260 years, or to the time of the end; then his power was to be partly broken and partly strong, or divided with the Infidel party. Dan. xii. 4–12, Rev. xvii. 7–18, xix. 19–21, &c. Then I understand that the next event will be a time of greater trouble, and the coming of the Ancient of Days who is to give to Christ the kingdom and the throne of his father David, which is to begin between this day and 1870. Then Christ is to take away Satan's dominion, to consume and to destroy it unto the end of the 1,335 days, and set up his kingdom in its place, and enforce his laws over all the nations of the earth. See Dan. vii. 24–27, xii. 1, Rev. ii. 24–29, &c. Now did Christ set up his kingdom at his first appearing. And both Scripture and history show to me that the ten barbarian tribes, which are symbolized by the ten horns on the beast, and the ten toes of the Image, did not get full possession of Rome before the sixth century. Therefore, how could the stone smite the Image on his feet, before the feet were formed. And the ten horns are to remain until Rome is destroyed. See Rev. xvii. 16, Dan. vii. 11, 12, &c. And in regard to that text in Micah iv. 1, 2, quoted by the Bishop, why did he omit the five following verses which give the full sense of this subject; was it because he would rather have the Pope to reign on the earth than Christ? See Micah iv. 3–7. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid; for the mouth of the Lord of hosts hath spoken *it*. The Bishop has omitted many other important texts of Scripture which lead to the true sense of this subject. ☞2 Tim. iv. 1, 2. *I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the word, be instant in*

season, &c. ☞ Jer. xxiii. 5–8. Behold the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute Judgment and Justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Ps. lxxii. 1–19. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. ☞ *The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor, &c.* ☞ Isa. xi. 9 to 16. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea, &c. (Jer. xxxi. 31 to 40.) v. 34. And they shall teach no more every man his neighbor and every man his brother, saying: know the Lord for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, &c. Matt. vi. 9, 10. After this manner therefore pray ye; Our Father which art in Heaven, Hallowed be thy name, thy kingdom come, thy will be done in earth as it is in Heaven.

Now will the Bishop say, That all those predictions have been fulfilled, and contradict both Scripture and history and our own experience. Neither will they be fulfilled before Christ comes; for that little horn or Roman power is to make war with the saints and prevail against them, until the Ancient of Days come. See Dan. vii. 19–27, &c. Again, ☞ Rev. xii. 12. *Wo to the inhabiters of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time.* ☞ Thus Satan has been wrathy ever since the resurrection of Christ, because he knew that Christ was to come in a short time and take away his dominion, and bind him for a thousand years. See 2 Cor. iv. 1–5, Rom. xvi. 20, Rev. ii. 8–13; xvi. 10, 11; xx. 1–6, &c.

Neither will Christ divide his kingdom with Satan, as many of our Protestant ministers are advocating at the present day. See Dan. vii. 7–14. I beheld then because of the voice of the great words which the horn spake. I beheld even till the beast was slain and his body destroyed and given to the burning flame. As concerning the rest of the beasts they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, ☞ *and there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him,* ☞ his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. Now why cannot the Bishop learn to understand the Bible as well as Satan, for how does Satan know that his time is short, but by those prophetic periods revealed in the Bible, and signs which God has given us to go by? ☞ Phil. iii. 8–21. *Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him.*

Again, See an article in the Roman Catholic Book on True Piety pages 136 and 137, approved by Bishop Kenrick, as follows : I give thee thanks O my God for this tender proof of thy love, and invite all creatures to glorify thee for it. Thou hast invested a power in the sons of men which thou wouldst not confer on angels or archangels. Whatever thou shalt bind on earth, &c., (St. Matt. xviii. 18.) was not addressed to them. The princes of this world have dominion only over the body, but the power of the Priest affects the very soul. The eternal Father hath given all power to his Son ; but then I beheld this very power delivered by the Son to mortals. The Jewish Priests could only pronounce those clean whose bodies had been already cleansed from the leprosy, but to our priests it was given not only to pronounce clean but realy to cleanse, not the infections of the body but the very stains of the soul, &c.

Again, published in the Church of England Prayer Book on the Visitation of the Sick, as follows :—Here shall the sick person be moved to make a special confession of his sins, If he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him, (if he humbly and heartily desire it) after this sort, Our Lord Jesus Christ who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences ; And by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.

Again, published in the Presbyterian Confession of Faith pages 129 and 130, as follows :—The Lord Jesus Christ as king and head of his Church, hath therein appointed a government in the hand of church officers distinct from the civil magistrate ; To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by word and censures, and to open it to penitent sinners by the ministry of the gospel, and by absolution from censures as occasion shall require, Matt. xvi. 19 ; xviii. 17, 18. Again, published in the Methodist Articles of Religion, No. 9, as follows :—Wherefore, that we are justified by faith only, is a most wholesome doctrine and full of comfort.

Watchman don't those Ministers who teach such doctrines as the above encourage people to put off repentance to a single act of faith on a death bed. Now the Bible teaches me that faith without works is dead, and that every man is to be rewarded according to his works, Ps. lxii. 12. Rev. xxii. 12. 1 Cor. xiii. 13. Matt. xvi. 27, &c. Now is it any wonder of there being so much misery and corruption in this world. And how can any man expect a heavenly inheritance who spends his days of health and strength in the service of satan, and only gives the dregs of life on a death bed to the Lord. But the Bible teaches me to be a working Christian and not a drone, and to show my faith by my works. Jam. ii. 14 to 26. What doeth it profit my brethren, though a man say he hath faith and have not works, can faith save him ? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled ; nothwithstanding ye give them not those things which are needful to the body ; what doth it profit, &c.

On the Doctrines of the Roman Catholic Church.

Watchman.—Now, let us look at the doctrines of the Roman Church, which Bishop Hughes asserts to be true doctrines, with certainty. See the Encyclopedia of Religious Knowledge, which shows them as follows: The best summary of the doctrines of that Church is the famous creed of Pope Pius IV., which may be considered as a true and unquestionable body of popery. It consists of twenty-four articles. The twelve first are the articles of the Nicene creed, and need not be cited here; the twelve last are the additional doctrines which the Church of Rome has superadded to the original Catholic faith. They are as follows:—

XIII. I most firmly admit and embrace the apostolic and ecclesiastical traditions, and all other observations and constitutions of the same Church.

Watchman.—The Bible shows to me that the Jewish priests run their Church into gross errors on this point, by paying more attention to their traditions and observations, than to the word of God. See John viii. 31, 32; xii. 48 to 50. Colos. ii. 4 to 23; iii. 1 to 17.

XIV. I do admit the holy Scriptures in the same sense that holy mother Church doeth, whose business it is to judge of the true sense and interpreration of them; and I will interpret them according to the unanimous sense of the fathers.

Watchman.—The Bible shows to me that the people have a right to search the Scriptures, and judge for themselves whether the interpretation presented to them is consistent with the Word of God or not, before they admit of it as the true sense; and the first Christians acted on this principle. See John v. 39. Luke x. 25 to 28. Isa. viii. 20. Acts xvii. 11. 2 Tim. iii. 15 to 17. 1. Cor. x. 15, &c.

XV. I do profess and believe that there are seven sacraments of the law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every one, viz.: baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage; and that they do confer grace; and that these, baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rights of the Catholic Church in the solemn administration of the above said sacraments.

Watchman.—Will the bishop persist in saying that he is sure of this doctrine of penance being true, which is contrary to both Scripture and reason. See the Protestant Bible, Acts ii. 38. Then Peter said unto them, Repent, &c. This teaches us to be sorry for sin, and also to forsake it. But in the Douay Bible, approved of by Bishop Hughes, it reads as follows: But Peter to them do penance, said he, &c. This signifies punishment. Now, what does Satan care how much a man punishes himself, so long as he does not forsake his sins?

XVI. I embrace and receive all and everything that hath been defined and declared by the holy Council of Trent, concerning original sin and justification.

Watchman.—Now, I ask the bishop what authority has any class of fallible men to make religious creeds and bind them upon their brethren as Bible doctrines, with certainty which is contrary to Scripture, or not defined in it. (See Matt. xi. 28–30; 28, 19, 20.)

☞ (Gala. i. 6–12.) *I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. Which is not another; but there be some that trouble you; and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed, &c.* ☜

XVII. I do also profess that in the mass, there is offered unto God a true and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the eucharist, there is truly and really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

Watchman.—See my reply to the advocates of this doctrine in No. 1.

XVIII. I confess that under one kind only whole and entire, Christ and a true sacrament is taken and received.

Watchman.—I ask the bishop again: Where do the Scriptures authorize any class of people to teach such a doctrine as the conversion of the bread and wine into the body and blood and soul and divinity of Christ for their sacrament, contrary to St. Paul's explanation? See 1 Cor. xi. 23 to 26.

XIX. I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrages of the faithful.

Watchman.—The Bible shows to me that no sufferings of the faithful can help a soul out of that prison to heaven; although I believe that Christ went and preached to the spirits in prison, as stated in 1 Peter iii. 19; yet I find no promise in the Bible that any of them will ever attain to that perfect state of happiness in heaven. For they are reserved to the day of judgment to be punished, 2 Peter ii. 9. And Paul explains that punishment to be a destruction from the presence of the Lord, and the glory of his power. Consequently, he that is unjust is to remain unjust, unholy, and filthy still, or under condemnation, disgrace, shame, and contempt. See Matt. vii. 13, 14. John v. 28, 29. Dan. xii. 1 to 4. Rev. xxii. 11, &c.

XX. I do likewise believe that the Saints reigning together with Christ are to be worshipped and prayed to, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

Watchman.—Where is the bishop's certainty of this doctrine being true, which gives ground for idolatry, and teaches us to worship the saints and pray to them, and hold their relics in veneration, contrary to Scripture? See Rev. xxii. 8, 9. And I (John) saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things; Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.

XXI. I do most firmly assert that the images of Christ, of the blessed Virgin (the mother of God), and of other saints, ought to be had and retained, and due honour and veneration ought to be paid to them.

Watchman.—Where is the bishop's certainty of this doctrine being

true, which robs God of his glory, and gives ground for idolatry, and teaches us to retain images and pay honour and veneration to them, contrary to Scripture. Isa. xlii. 8. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images. Exod. xx. 4, 5. Thou shalt not make unto thee any graven image, &c. Thou shalt not bow down thyself to them nor serve them. Thus we are not to bow down to a graven image, or the likeness of anything, nor serve them, for this is a position of the body which the Lord requires for his own service. Isa. xlv. 22 to 25. 2d. In the Douay Bible it is asserted as follows, Heb. xi. 21: By faith Jacob when he was dying blessed each of the sons of Joseph, and worshipped the top of his rod. Here, I ask again, is not this translation given as a ground to justify their image-worship upon? But in the Protestant Bible it is translated as follows: By faith Jacob when he was a dying blessed both the sons of Joseph, and worshipped leaning upon the top of his staff. The latter translation appears to be the most consistent with Scripture and reason, for it shows that Jacob, being a feeble old man at that time, worshipped God in that position on account of the feebleness of his frame. 3d. In regard to the Virgin Mary being the mother of God; the Bible shows to me that God is a Spirit, or constituted of three divine powers of soul, word, and spirit, which are co-equal, co-essential, and co-eternal; therefore Mary cannot be the mother of God. And that she only became the mother of Christ according to the flesh when he took upon himself that nature. Luke i. 35. Heb. i. 1 to 14; ii. 9 to 18. Rom. xv. 18, 19.

XXII. I do affirm that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people.

Watchman.—Where is the bishop's certainty of this doctrine being true, which assumes the prerogative of God, and indulges or encourages people in their sin, contrary to the word of God? Prov. xvii. 15. He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. Luke v. 20, 21. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee; And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God?

XXIII. I do acknowledge the holy Catholic and Apostolic Roman Church, to be the mother and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St. Peter, the Prince of the Apostles and vicar of Jesus Christ.

Watchman.—Where is the bishop's certainty of this doctrine being true, which contends for greatness, and styles his Church the mother and mistress of all Churches, and authorizes her priests to assume such proud titles, contrary to the word and spirit of God? Instead of taking a meek and humble station, in which they may render the most and best service to God and their brethren, according to their knowledge and means. Matt. xi. 28 to 30. Mark ix. 33 to 41. And he came to Capernaum, and being in the house he asked them ☞ *What was it that ye disputed among yourselves by the way? but they held their peace; for by the way they had disputed among themselves who should be the greatest. And he sat down and called the twelve and saith unto them, If any man desire to be first,*

the same shall be last of all, and servant of all. 1 Peter v. 1 to 4. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God that is among you, taking the oversight thereof not by constraint, but willingly, *not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock.* And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

XXIV. I do undoubtedly receive and profess all other things which have been delivered, defined, and declared by the sacred canons, and ecumenical councils, and especially by the holy synod of Trent; and all other things contrary thereto, and all heresies condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

Watchman.—Where is the bishop's certainty of this doctrine being true, which teaches a persecuting spirit for selfish and worldly objects, contrary to the word and spirit of God. See Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets. Matt. v. 43, 44. Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy. (Deut. xxiii. 3 to 6.) But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. *Mark ix. 38 to 40. And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me, for he that is not against us is on our part.*

Watchman.—The reading of those letters which Bishop Hughes has published, have produced a deep impression on my mind, and although there are many gross errors in them, as I think, yet there are some very important truths in them, which I have experienced in my search for truth through the different Churches. And if it had not been for those valuable rules in the Bible, given us to go by, such as, Prove all things and hold fast that which is good, 1 Thess. v. 21, Isa. viii. 20, 1 John iv. 1 to 24, I should have been an infidel; for I could not believe that our Maker acts on those extreme principles which most of our ministers represent Him to govern His children by; and I was very glad when I found Bishop Hughes condescending to come out openly and reason with us on the doctrines of his Church, as I expected to find some additional light or truth in regard to the true way of salvation and the destiny of man. For he being one of the high dignitaries of the Roman Church, with great talents and much experience, and possessing such a high education, and so much means of knowing the truth which the world has given to him. Therefore, if any man of their Church can prove their doctrines true, I expect that Bishop Hughes will. And I have given both sides of this important subject, so that my readers may see and judge correctly whether the bishop can prove all the doctrines of the Roman Church true to a certainty, by Scripture, or not.

THE WATCHMAN'S REPLY TO THE ADVOCATES OF INFIDELITY ON THE ORIGIN AND DESTINY OF MAN.

In Defence of the Truth of the Word and Spirit of God.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. *Gen.* ii. 7.

God is a Spirit, and they that worship him must worship him in spirit and in truth. *John* iv. 24.

☞ Ps. xxxix. 7 to 24 ; *Whither shall I go from thy spirit, or whither shall I flee from thy presence, if I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there, &c.* Jer. xxiii. 23, 24 ; *Am I a God at hand saith the Lord and not a God afar off, can any hide himself in secret places that I shall not see him saith the Lord. Do not I fill heaven and earth saith the Lord.* Acts xvii. 27 to 31 ; *That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being, as certain also of your own poets have said, for we are also his offspring.*☜ See page 68.

Watchman.—As the advocate of infidelity undertakes to prove that a spirit is nothiug, the *Watchman* will undertake to prove that a spirit is something, both by scripture and reason, and will give my evidence the first. Then if he produces better evidence that a spirit is nothing, I will admit it, for my object is to arrive at the truth. I have searched for what constitutes the soul, to find out whether it was a spiritual or a material substance, and how far it might be changed. But, after all my search, I found no satisfactory evidence on this subject, except in the Bible, as I shall show.——*First*, I attended the lectures of Prof. Brownson, who styled himself a Natural, Human, and Divine Philosopher ; and his rule was, that matter was divided into three kinds ; 1st, is the gross matter which passes through the body ; 2d, is matter a little refined, which forms the blood ; 3d, is transparent matter which forms the soul. Thus, by his rule of divine philosophy, the souls of men are formed out of dead fish, flesh and vegetables. But how can dead matter produce an intelligent soul? Now both scripture and reason show to me that the souls of children proceed from their mother. (*Gen.* iii. 15, 20 ; xviii. 14. *Luke* i. 35, &c.)

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Second, comes Professor Bush, in the city of New York, advocating that the soul includes that of a spiritual body, and fills the material body like water fills a sponge; so that at death it has only to fling off the old sponge, and go direct to heaven, with a complete spiritual body, and no future resurrection. But this rule contradicts both scripture and reason. (1 *Cor.* xv. 12 to 23, &c.) And we know by experience that many people have a leg and arm cut off and buried: and therefore would lose a part of their souls, &c., which shows the inconsistency of his rule.———*Third*, comes Prof. Emerson, representing the souls of men to consist of ideas, or as some materialists call it, the influence of the brain. Now both scripture and reason show to me that our ideas are only the spirit which the soul gathers from reading, hearing, &c., and cultivates and communicates to other souls.———*Fourth*, comes a man advocating that the souls of men are constituted of small animalculæ. But there are two reasons against that rule. 1st. There are as many animalculæ in a horse and a pig, and other brutes, as there is in man. Yet they cannot progress in knowledge, for they have not the power of reason, and only move by instinct, through force and example, and not by choice. But men have the power to design for various objects, and also to reason on effects up to their causes, and thus devise ways and means, and act accordingly. 2d. Men have the power of conscience, and thus can act consistently with truth, reason, justice, goodness, mercy, equity, and righteousness, but brutes have no conscience.———*Fifth*, comes Dr. Lardner, representing that the soul of man must be a spiritual substance, because it is so fine that it cannot be observed by the most powerful microscope; yet he did not tell us what constituted the soul, but left us in the dark.——— *Sixth*, comes a discussion between a professed doctor of divinity and an advocate of infidelity, as follows: *Doctor.* If there be no God there can be no Creator; if no Creator, there is nothing created. *Infidel.* I admit a power in Nature equal to all her productions; that power I am willing to call God, the God of Nature or Creator, and I know of no proof that it exists above matter and separate from it. I will not allow the Doctor to put his own construction on my words. But what I mean by a Creator is a Power in matter which organizes material substances; that power I call the God of Nature, which I reverence. Yet I do not understand what that Power is, but I have come here to learn of the Doctor. If I knew what that Power was, and it required obedience and worship, I would willingly and diligently obey and worship it. *Doctor.* God must of necessity be a spiritual being. *Infidel.* The Doctor tells us that his God is a spirit. Now, I ask the Doctor what he means by a spirit; but you see that he himself cannot tell what he means by a spirit. And when he or any other man defines what a spirit is, I will prove that his spirit is nothing. *Doctor.* The nature of God must of necessity be a spiritual, simple, or uncompounded essence, because he is perfect; and his works of Nature, Providence, and Grace being good, of necessity demonstrate that God is essentially good, for a bad cause cannot produce a good effect. *Infidel.* The Doctor tells us that the nature of God is a spiritual, simple, and uncompounded

essence, but he cannot tell what it is an essence of, nor yet what he means by his essence. *Doctor.* Nothing cannot produce something, but something is produced, viz: the Heavens, the Sun, the Moon, the Stars, the Ocean, with all which are contained therein. The maker of the Heavens, &c., is that being whom we call God. *Infidel.* The Doctor tells us that his God made this World, and the Sun, Moon, Stars, &c., out of nothing. But I believe that matter is eternal, because it is indestructible; and Laplace's account of the planets coming into existence is, that the Sun in moving round upon its axis accumulates the grosser matter on its extremities, and occasionally throws off a new planet composed of this matter, but I do not say that this is my account of the planets coming into existence. *Doctor.* The World and its contents must have had a beginning, and whatever being originated them, could have had no beginning. This is the being whom we call God. *Infidel.* Now, will the Doctor answer the following question: In the beginning there was either something or nothing. If the Doctor says there was something, that will confirm my argument on the eternity of matter; and if he says that there was nothing, then I answer that nothing cannot produce something. *Watchman.* Would the advocate of Infidelity be pleased to examine the above notes, and if he thinks that they are correct, to inscribe his name to them, and oblige his humble servant. (The above notes are correct. G. VALE.)

Again, see an advertisement by Prof. Bush, as follows:

LECTURE ON THE SOUL.—Prof. Bush will deliver a Lecture at the Stuyvesant Institute on Thursday evening next, on the *Human Soul*, physiologically and theologically considered, in which he will adduce a large array of proof, both from Reason and Scripture, that the proper idea of the *Soul* includes that of a *Spiritual Body*, and that consequently the prevalent theory of the future resuscitation of the material body is entirely baseless and delusive.

Watchman. I am sorry to find such a highly educated and talented man as Prof. Bush, allow himself to be carried away from the Word and Spirit of God, by that delusion of Swedenborg's, which denies a future resurrection, and contradicts Scripture. And I think that if he was willing to follow the best evidence of the truth, that he would not open the flood-gates of Swedenborg's visions and dreams, and thereby deceive both himself and others. (1 *Cor.* 15. 12 to 26, &c.) Now I could show many visions and dreams myself, but I have found the Bible to be my best rule of truth, as I shall show in the following articles. Therefore, I put no confidence in any visions or dreams which are not consistent with it. It was by following the instructions of the Bible that I became converted to God. For in searching the Scriptures, I found that our Maker had proclaimed himself to be a God of Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness; and that he had promised to give Eternal Life through Jesus Christ, on conditions of believing on him and obeying his commands. (*John* 17. 1 to 3: *Rom.* 6. 23.) I then gladly accepted of that promise, the same as I would any other good promise, and put confidence in it. And, on a further search, I found that Christ was the Way, the Truth, and the Life; and that no man cometh to the Father but by him. (*John* 14. 6: *Matt.* 5. 8: 7, 21, &c.) And the

more I follow the instructions of the Bible, the more enlightened I get of the truth, and confident of obtaining that great prize of Eternal Life, at the end, which will be of more value to me than all the earth and heavens put together. For what good would any thing be to me without life to enjoy it &c.———Now, I ask, is it any wonder that there is so much delusion in the world at the present day, when our great Professors of Hebrew and Doctors of Divinity contradict Scripture, and advocate doctrines which are not consistent with it, and yet call each other's doctrines false and delusive? And how can the poor people know which are the true doctrines of the Bible, but by comparing those new doctrines with Paul's rule, as follows: *Gal.* 1. 6 to 12? But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. But I certify you, brethren, that the gospel which was preached of me, is not after man &c.———Again, see an advertisement by the pastor of that church in which the discussion was held, as follows:

In connection with the public discussion which has been held during the week in the Chrystie-st. Congregational Church, near Delancey-st., it is hereby notified that Henry T. Cheever, pastor of said church, will preach a discourse on the next Lord's day morning, in proof of this position—That the God of Nature, admitted by both parties in the debate, and the God of Revelation, are identical: or, that the Infidel's God of Creation and the Jehovah-Jesus of the Jewish and Christian Scriptures—are one and the same.

Watchman. Thus my readers may see, that instead of the above advocates throwing some degree of light upon what constitutes the soul of man and its origin, they only mystify and darken that subject. Yet the pastor of that church, Henry T. Cheever, might have meant well, if he did not know that he was following his own judgment, and contradicting scripture, and advocating Infidelity, instead of Christianity. But he should have learned a better understanding of this important subject, than to undertake to prove the truth of the Infidel's God of Creation, and the Jehovah-Jesus of the Jewish and Christian Scriptures being one and the same. For the Infidel's God is a material God; and the Christian's God is a spiritual God, which makes a great difference. (See *John* 4. 23, 24.) And this is one of the great causes of delusion with ministers, who are too much in the habit of judging of things in degrees of certainty, before that they understand them, and without proper and sufficient evidence, thus deceiving both themselves and others. But I beg of them to reform on this point, and come to the Word and Spirit of God. For when Christ comes, he is to take vengeance on them that will not learn to know God, as well as those that obey not his Gospel. (2 *Thes.* 1. 6 to 12.) And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. (*John* 17. 3.) *Thus saith the Lord: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord.*

On the Soul and Spirit of Man.

If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14. 13 to 26.

And when the day of Pentecost was come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts ii. 1 to 4. John iii. 1 to 13.

Watchman. All the philosophers in this world may be put into two classes, viz: the Spiritualists and the Materialists. And having heard an advocate of Materialism often assert, in a debate, in New York, March, 1849, that as soon as any man would define what a spirit is, he would prove that his spirit was nothing,—now, sir, I consider it my duty, being a professor of Christianity, to define what I mean by a spirit. And, there being different kinds of spirits, I shall begin with the soul and spirit of man, and prove that it is something, both by Scripture and reason, as you admit that you are willing to learn the truth, and make a good use of it.

Scripture.—(Gen. i. 26.) And God said, Let us make man in our image, after our likeness. (27.) So God created man in his own image; in the image of God created he him; male and female created he them. (ii. 7.) And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. (John xx. 21, 22.) Then said Jesus to them, Peace be unto you. As my Father hath sent me, even so send I you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (Acts ii. 4. 38. &c.) Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Mark viii. 36, 37.) For what shall it profit a man, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? (Acts vii. 59.) And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. (Mark ix. 1 to 8.) And there appeared unto them Elias, with Moses, and they were talking with Jesus, &c. (Deut. xxxiv. 5, 6; Luke xx. 34 to 38, &c.) 1 Cor. xi. 7. For a man ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. (1 Thes. v. 23.) And the very God of peace sanctify you wholly; and I pray God your whole soul, and spirit, and body, be preserved blameless unto the coming of our Lord Jesus Christ. This shows that the soul of man came from the Holy Spirit that

proceeds from the soul of God, which is distinct from matter, and far superior to it, and can live in a conscious state of existence separate from it, for God is a Spirit. (John 4, 23, 24,) &c.

Watchman. The soul of man is an organized spiritual substance, (John iii. 1 to 13; Acts ii. 1 to 4, &c.,) and constituted of a *Mind.* This part surrounds the faculties, &c., and has the power of gathering and retaining spiritual impressions or ideas from various objects, suggestions, instructions, &c. (Jer. xxxii. 35 to 42; Acts xvii. 11; 2 Cor. viii. 12; Dan. ii. 29.)——————2. *Heart.* This is the centre of the soul, where the seven faculties hold their councils, and the Will presides, with Judgment on its right, and Conscience on its left, &c.; and each faculty gives in its testimony concerning the means for use, and the course to be taken in order to obtain the desired object of the Will; yet the Will should not bring into the councils of the Heart any evil desire, intention, or object, but keep it pure; for out of it are the issues of life, or death. (See Prov. iv. 23; Matt. v. 8; xv. 15 to 20, &c.) And in the operations of the seven faculties, or powers, there should be six classes of ideas, or degrees of knowledge, as follows:—

1st, *Will.* This is the choosing, deciding, determining, and sovereign power of the soul, and stands in the centre, with three other faculties on each side of it; this Will has the control over all the other faculties, and also over the spirit and body, and puts them all in operation to accomplish its purposes, and decides upon the counsels of the Heart, and commits the ideas to the care of the Memory, for use when required, or rejects them, according to its choice. Yet the Will often persists in things contrary to good laws, &c., even after being convinced of its errors by its own conscience; but it should first learn truly to know itself and its duty. And it may know by experience that it cannot create itself, nor yet support itself in any degree of life or power. Therefore it is entirely dependent on its Maker for all it possesses, which binds it under obligations to submit itself to his will in all things, and obey his commands, and take his Word for its rule, and his Spirit for its guide, and exercise proper desires, intentions, and dispositions, and keep in view and pursuit of the best objects within its power. (Josh. xxiv. 15 to 24; John vii. 17; Dan. xi. 3; 2 Peter ii. 1 to 22; Rev. xxii. 17, &c.)——————2d, *Wisdom.* This is the searching, contriving, or inventing power of the soul; and when any new subject is presented to the Mind, this power of Wisdom should be exercised in searching, and learning, and gathering out of it, such ideas of the means, designs, and uses, &c., as it thinks will answer the purposes of the Will when required; but the Will should not act upon any wild, imaginary, or extreme ideas, which it is not sufficiently acquainted with, until they are examined by the other powers, to see whether they will answer in some degree the purposes intended, or not. For people often find it too late to rectify their mistakes, and then try to excuse themselves by saying that they did not think, or consider, or foresee, the consequence of acting upon them; and then begin to be wise behindhand. But it is always best to be wise beforehand, while it is within our power. (Eccl. i. 13; vii. 19; Prov. ii. 1 to 22; iii. 1 to 35; xix. 8; Jam. i. 5; Col. i. 8 to 15, &c.)——

3d, *Reason.* This is the considering, or investigating and moderating power of the soul, and should be exercised in proving the ideas of the means, designs, operations, &c., of things, to find out the reasons they contain, in order that the Will may have a proper reason for its actions when required. And all rational creatures should at least have some good reason for every thing that they do. But in a subject of great importance, all parts of it should be brought into consideration within our power, to find out the best reasons for our actions. (Isa. i. 18 to 20; xli. 21; Dan. iv. 36; 1 Peter iii. 15, &c.)——4th, *Understanding.* This is the comprehending or ascertaining power of the soul, and should be exercised in gathering ideas of the properties, natures, qualities, spirits, principles, &c., of things, in order that the Will may have some good spirit or principle to act upon when required. (1 Kings iii. 7 to 14; Hosea xiv. 9; Prov. xvi. 16 to 25; Luke xxiv. 44 to 49; Col. i. 9, &c.)——5th, *Judgment.* This is the distinguishing and separating power of the soul, and should be exercised in gathering ideas of the different kinds of means, natures, qualities, designs, spirits, principles, ways, &c., made use of by others; and not judge of a thing with certainty before it sufficiently understands the means and ways made use of in such things as it requires to use. (Micah iii. 1 to 12; Prov. xiii. 23; John vii. 24; 1 Cor. ii. 1 to 16, &c.)——6th, *Conscience.* This is the selecting, classifying, adapting, approving, and condemning power of the soul, and should be exercised in selecting, classifying, and adapting, the best means and ways for use within its power. For man is a progressive being, and many of us may be enabled to produce some new ideas of things, and all of us make improvement, if we are only willing and diligent in making a good use of the means and time within our power. But we should take care that our new ideas are consistent with Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness. For if our Conscience be in a dark state on points of duty, which is too much the case, then the Will often decides according to its own wild, imaginary, and extreme ideas, or conscientious scruples, without any remorse of conscience, instead of deciding according to the Law, Testimony, and circumstances. But if the Conscience is truly and sufficiently enlightened, it will condemn the Will if it acts inconsistently with the above rules. (Acts xxvi. 8 to 11; xxiv. 13 to 16; John viii. 3 to 12; Rom. ii. 14 to 16; 2 Tim. 1, 3, &c.)——7th, *Memory.* This is the storehouse of the soul, and the Will should keep only such ideas in it as are proper, necessary, useful, and profitable, and not allow it to be taken up with any of those worthless ideas which do not belong to our true interest or duty. And I know by experience that the whole soul can be made into a beautiful Paradise by a selection of good ideas, and a proper cultivation of them, and those ideas are the spirit, which the soul gathers and communicates. (Prov. xviii. 14; Rom. viii. 1 to 28, &c.) And the power of the spirit may be seen in those who get news of the loss of property, &c.—what a shock it gives them, which even induces some people to commit suicide, &c. But the reverse in obtaining California gold, &c.

Watchman.—This article teaches—1st, That we should properly and sufficiently examine the wild or new ideas before that we act upon

them, in things of importance. 2d, That we should have some good reason for every thing we do. 3d, That we should learn to understand things properly and sufficiently before that we judge of them with certainty. 4th, That we should have good rules to judge by. 5th, That we should act consistently with the above rules of Truth, Reason, Justice, &c. 6th, That we should not keep bad ideas or cherish them, but select, retain, and cultivate good ideas. Now, will the Materialists persist in teaching that those ideas are nothing, on which all the people of this world act? and that our souls are nothing, which have the great power of gathering and communicating ideas, and also to think, reason, comprehend, judge, determine, and act, consistently with Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness—and progress in knowledge? or that they will return to nothing? or yet sink to the grade of those lower animal spirits? Thus you may see that the Spiritualists have not only their five natural senses of Hearing, Seeing, Smelling, Tasting, and Feeling, but also their seven spiritual senses, which are able to Will, Think, Reason, Comprehend, Judge, and Retain, conscious ideas to act upon. And how necessary it is, that all parts of important subjects should be brought into consideration, such as the 31st chapter of Numbers, which the Advocate of Infidelity represented in black colors, without giving any Scriptural reason for such actions. But if he had looked at that subject in the light in which the Scriptures represent the evils of corrupting and debasing the souls of men with deception, falsehood, idolatry, &c., (see Numb. xxv. 1 to 18, &c.,) and attach the importance to those souls which our Maker attaches to them, (see Mark viii. 36, 37,) and his object, which was to enlighten and exalt the souls of his people, &c., (see Nehem. ix. 20, &c.;) then the Advocate of Infidelity might have showed to his hearers some good reasons, (for our Maker destroying the power of those people from off the earth that persisted in opposing him in his object,) which would have put a different face upon that subject, and enabled them to comprehend and judge correctly of both sides, if he had been willing. Is it possible that a sane man will contend for those things against his own soul? And do they deserve a soul that would persist in despising it, and teach and corrupt others, in any thing, after it has been proved to be wrong by better evidence? Oh, give it up! Do not persist until it is too late. But take those things that I have pointed out into serious consideration, and reform, by following the best evidence in order to arrive at the truth, of all subjects belonging to our interest and duty, which should be every person's object. And bear in mind that this soul is only the image of God—and I have not yet entered upon the powers of its Maker. And he who despises his own soul, despises Him that made it. And I beg of all classes of Christians to take up this important means of overthrowing Infidelity with something better, which I have been enabled through the help of God to put into your hands, (after much labor and expense—who is but a very poor mechanic,) and discharge your duty; and not have Infidels saying, with truth, that professors of Christianity care more about worldly objects, than they do about either their God or their Bible.

J. MITCHELL, Watchman and Exhorter. *N. Y. March* 22, 1849

In Defence of the Character of the Christian's God.

Rev. 5. 6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

Rev. 1. 4. And peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne.

Rev. 4. 5. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Rev. 3. 1. And unto the angel of the church in Sardis write these things, saith he that hath the seven Spirits of God.

Watchman. On account of hearing the Infidels boast that the Christians could not tell what their God was, and having characterized the Almighty themselves, in which they represent him as a cruel monster, and tried to prove it by Scripture, and rejected him on that account,—therefore I consider it my duty, as a professor of Christianity, to point out their errors, and show to them something better, from both Scripture and reason; in proof that the Christian's God is a Spiritual, Intelligent, and Good Being, and not such a cruel monster as they try to make out. (John iv. 23, 24.) 1st, The Father, or Soul of God, is constituted of a Mind and Heart, and seven Intellectual Powers, from which the Holy Spirit proceeds, and is sent into all the earth, (Gen. i. 27, V. 1; 1 Cor. xi. 7.) Jer. xxxii. 35. I commanded them not, neither came it into my mind. Jer. xxxii. 41, 42. I will plant them in this land assuredly, with my whole heart and with my whole soul. Again, God being a Spirit, he chooses to represent himself to men by symbols. Thus I understand the above-mentioned Lamb to represent the spotless and harmless character of Christ; and the seven horns and seven eyes to represent the seven Intellectual Powers of God. For a horn denotes power, ever since the blowing of the seven ram's horns at the throwing down of the walls of Jericho; and eyes denote intelligence. (Dan. vii. 1 to 27, &c.) This I understand to be the reason why the number seven is called a perfect number, and so often used by our Maker as the principal rule in the plan of his government, for the honor of himself. And in proof of his seven Intellectual Powers.————1st, Is his *Will*, Eph. i. 11. Who worketh all things after the counsel of his own will.————2d, *Wisdom*, Jer. x. 10 to 12. But the Lord is the God of truth; He hath made the earth by his power, he hath established the world by his wisdom.————3d, *Reason*, Isa. i. 18. Come, let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow, &c. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword, &c.————4th, *Understanding*, Ps. cxlvii. 5. Great is our Lord, and of great power, and his understanding is infinite.————5th, *Judgment*. Ezek. xliv. 24. In controversy they shall stand in judgment, and judge according to my judgments.————6th, *Conscience*, John xvi. 7 to 15. If I go

not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment, &c. Judges x. 6 to 18. Go and cry unto the gods which ye have chosen, let them deliver you in the time of your tribulation, &c. And they put away the strange gods from among them, and served the Lord, and his soul was grieved for the misery of Israel, &c. (Rom. ix. 1.)————7th, *Memory*, Isa. xliii. 26. Put me in remembrance, led us plead together, &c. Hosea vii. 2. They consider not in their hearts that I remember all their wickedness.————Again, in the plan of God's government. The Lord rested on the seventh day from all the work which he had made. and he blessed the seventh day, and sanctified it. (Gen. ii. 2, 3.) The clean beasts were gathered by sevens into the ark. (Gen. vii. 2 to 4.) Pharaoh's dream of seven fat kine and seven lean kine, and seven ears of corn, which were symbols of seven years of plenty and seven years of famine. (Gen. xli. 1 to 23.) The Lord warned the Israelites that he would punish them seven times if they persisted in their rebellion. (Lev. xxvi. 14 to 23.) See Exod. xxv. 31 to 40; Josh. vi. 1 to 27; 2 Kings iv. 35; v. 10; Dan. ix. 25 to 27; Acts ii. 1 to 5; x. 1 to 48; Zech. iv. 2; Matt. xv. 34 to 39; Rev. chs. viii. x. xv. &c. Again, the Lord instituted seven kinds of Sabbaths, as follows:—1st, Is the seventh-day Sabbath, which was not to be broken on penalty of death; and was given to be a sign between God and his people, and a perpetual covenant. (Exod. xxxi. 13 to 17.) 2d, Is the fiftieth-day Sabbath, and seven Sabbaths are complete. (Lev. xxiii. 15, 16.) 3d, Is the seventh-week Sabbath. (Deut. xvi. 9, 10.) 4th, Is the seventh-month Sabbath. (Lev. xxiii. 24, 25.) 5th, Is the seventh-year Sabbath. (Lev. xxv. 1 to 5.) 6th, Is the fiftieth-year Sabbath, or Jubilee. (Lev. xxv. 8 to 12.) 7th, Will be the great Sabbath for the people of God under Christ's reign of a thousand years rest from Satan's trials, wars, persecutions, &c. (Isa. xi. 10; Heb. iv. 1 to 9; Ps. lxxii. 1 to 19, &c.)

Again, in regard to God being an Essence. I understand him to be the essence of all power, both intelligent and unintelligent; or that He is divine power, or the great first cause, who has all power within Himself. Therefore, angelic and human power is only a secondary power, proceeding from the first. And to illustrate this, I remember, some years ago, that in contending with a skeptic concerning God, he showed to me a safe in his store, and said that God was there, and his essence was there, and everywhere. I then admitted of a degree of his power being there, but denied that his essence was there; and showed to him the sun, which was shining very powerfully through his windows, it being a hot summer's day, and I told him that a degree of the power of the sun was in his store, and throughout the world, but that its essence was 95 Millions of miles off. And thus it is with God, for his essence dwells in heaven, but degrees of his power are over all worlds and through all that they contain, and in that power we live and move and have our being. (Ps. ciii. 17 to 22; Acts xvii. 28, &c.)————————Again, in regard to the government of God. He has only left the rule of this world in a certain degree to those despotic powers, until the seven prophetic times be fulfilled, and even

that was on account of the people choosing Cæsar and rejecting Christ. (John xix. 6 to 16, &c.) Thus, if we have bad rulers, it is our own fault for choosing them, and not God's. Yet He has been so kind as to give us the promise that after the 2,300 days, or prophetic years, the sanctuary shall be cleansed, and that He will take to Himself His power again, and rule by Jesus Christ on the heavenly spirit and principles of Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness. And according to his instructions, we should pray and look for the glorious appearing of the great God and our Saviour Jesus Christ, and his kingdom. For there can be no genuine peace or safety for the people until the God of Heaven comes and sets up his kingdom and makes a separation between truth and falsehood, and breaks in pieces and consumes all those worldly kingdoms founded on the Satanic spirit and principles, and binds Satan and rules this world Himself by his word and spirit. (See Dan. ii. 44; Ezek. xxxvi. 1 to 38; Ps. lxxii. 1 to 19; 1 Cor. xv. 15 to 28, &c.) And past experience ought to teach the worst of us a better lesson for the future, than to choose any despotic power to rule over us again, and also to bring us to a true sense of our dependencies, obligations, and duties.———————

Again, in regard to the Judgment of God, there can be nothing better, or more Just, Equal, and Righteous; for the Judgment is founded on Mercy as well as Justice, which all of us need, as none of us are perfect. (Rom. xi. 29 to 36, &c.) Thus God hath concluded us all in unbelief, that he might have mercy upon all. And the Father judgeth no man, but hath committed all judgment unto the Son, and hath given him authority to execute judgment also. (John v. 17 to 40, &c.) And our Saviour shows to us the kind of judgment that he will execute, as follows, (Luke xii. 42 to 48.) And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required. (Rev. xx. 13 to 15.) And death and hell delivered up the dead which were in them, and they were judged every man according to his works. (Matt. x. 41, 42.) And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward, &c. Thus the Millerites' doctrine of no mercy at the time of Christ's coming is erroneous, and their own works prove that some of their interpretations of Scripture are outrageous. See their explanation of Dan. xii. 10, published to the world by J. V. Himes, in their Midnight Cry of March, 1843, to read and circulate, as follows.———————*Dan.* xii. 10. *That at the time of the end the wise shall understand. Besides, what a reflection upon the character of God must it be to suppose that in a professed revelation of future events the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood.*———————And though it may be said by some that there will be no mercy for those who are out of Christ, yet I would show to them that none will be out of Christ until the final judgment. For Christ tasted death for every man, and he has the authority to execute judgment, and it is the will of God our Saviour

that all men should be saved, and come unto the knowledge of the truth. (1 Tim. ii. 1 to 6.) And he that cometh unto Him he will in no wise cast out. And He shows to us in the case of Dives, that the souls who depart this life and are sent to hell, carry their ideas of prayer with them, and pray there. And how could Christ reward those who only give a cup of cold water to his disciples, and submit to Him, if he did not hear their prayer, and grant them mercy at the final judgment, and the destruction of death and hell, which is the second death? (Rev. xx. 14, &c.) And though they are to be punished with everlasting destruction from the presence of the Lord and the glory of His power, or sent to some far-off planets, yet they will be under the Lord's control and government, for all are to be brought under subjection. (1 Cor. xv. 24 to 28, &c.) Therefore, none will be allowed to live in such a state of rebellion as a Professed Doctor of Divinity advocated in this city a short time since, as follows.———
———*There is no need of any elementary fire to punish the wicked with in the next world, for in hell all their evil passions of revenge, hatred, wrath, and malice, will be let loose. Here, they are in a great measure restrained by laws and the frowns of society, but there they are like rampant tigers, without any law or restraint or control, growing worse and worse to all eternity, and this is the state of hell.*———
Now it would be doing the presumptuous sinners a kindness—if there is any at the final judgment—not to give them life, for to live in such a horrid state of rebellion, to be a continual trouble to both themselves and others, as that professed Doctor of Divinity advocates. And our Saviour tells us, that he that believeth not the Son shall not see life, but the wrath of God abideth on him, (John iii. 36, &c.) Therefore the plan of God's government is to overcome evil with good at the end, and not to make things worse, which proves that the Christian's God is not such a cruel monster as the above advocates try to make out.
———But Mr. Vale, to be consistent with his own rule, must allow me the liberty of explaining the words of our Bible. And it may be seen that I have given him a sufficient opportunity of explaining his system, though I had the chance of falsifying the infidels and their system, and leaving them in the dark, if I had been disposed to injure them. But that would not be giving them light on those important subjects, or doing them justice, nor yet making things better, but worse. And even our despotic rulers can do that much as to make things worse. But the Bible shows to me that there is soon to be a time of great restitution, of all things which God hath spoken by the mouth of all His holy prophets since the world began; and that it is our duty to exhort and help one another to get ready for that time, and preaching, praying, and talking about it will not be sufficient without labor. (Acts iii. 17 to 21; Matt. xxiv. 45 to 51, &c.)———Again, I agree with Dr. Clark's explanation of Numb. xxxi. 8, as follows.———*Balaam they slew with the sword. This man had probably committed what St. John calls a sin unto death—a sin which God punishes with temporal death, while at the same time he extends mercy to the soul.*———And that mercy will be completed at the final judgment. (Rev. xx. 13.) Again, see the account that our Maker gives of Himself and His plan of government. (Ps. cxlv. 9; Mic. vii. 18–20; Luke vi. 35, 36; Matt. v. 7, &c.)

The Doctrine of Three Persons in the Godhead.

Luke i. 35.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, &c. John x. 29-38.—My Father is greater than all. Eph. i. 11.—Who worketh all things after the counsel of his own will. Heb. i. 1-14.—And upholding

all things by the Word of his Power. Rom. xv. 18, 19.—Mighty signs and wonders by the power of the Spirit of God. John x. 30.—I and my Father are one. I. John v. 7, 8.—There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: these three are one. Ps. cxxxix. 7-18. Acts i. 3-8.

Mat. iii. 16, 17.—And Jesus, when he was baptized, went up out of the water, and the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. John viii. 42.—I proceeded forth, and came from God, neither came I of myself, but he sent me. Matthew xxviii. 18-20.—Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost, teaching them to observe all things whatever I have commanded you. John xv. 26.—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xvi. 13-15.—Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall receive of mine and shall shew it unto you.

Watchman.—Let us first look at the Roman Catholics' system, to see how they explain these texts of Scripture, viz.:——*Every Christian is bound to believe that in this one God there are three distinct persons, perfectly equal, and of the same substance—the Father, who proceeds from no one; the Son, who is born of the Father before all ages; and the Holy Ghost, who proceeds eternally from the Father and the Son; and that these three persons have all the same intelligence, the same power, the same wisdom, &c.*—— Watchman.—Thus, the Roman Catholics' explanation represents three persons in the Godhead, with each a soul of divine power; or with the same intelligence, power, and wisdom, which makes three Gods, and gives ground to the Jews, &c., on which they charge the Christians with worshipping three Gods. No wonder that our Doctors, &c., of Divinity, who follow that explanation instead of the general sense of Scripture on this subject, cannot comprehend why Christ was not able to tell the day or hour when Jerusalem was to be destroyed. [See Dr. Clarke's explanation of that text in Mark xiii. 32, as follows:] *How he in whom the fulness of the Godhead dwelt bodily, and all the treasures of wisdom and knowledge, should not know this small matter, I cannot comprehend, but on the ground that the Deity, which dwelt in the man Christ Jesus, might at one time communicate less of the knowledge of futurity to him than at another.*——Again, another minister, when writing against the Unitarians in 1843, undertook to prove that Christ had two souls—one human, and the other divine.——But there was only one soul of human power, united to the Word of Divine Power, which proceeded from the Father, [John viii. 42,] and therefore did not know the counsels of the soul of God, only according as that soul chose to reveal them by his spirit. [Isa. xlii. 1–8.] Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him. [Isa. xi. 1–4; Mat. xii. 15–18,

John v. 30.—I can of mine own self do nothing. As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.————Now, even if Christ had two souls, what use would the one of divine power be to him when the Father worketh all things after the counsel of his own will?————Again, the Bible shows to me that there is only one person in the Godhead, and that the Trinity is in the Father, who exists in Three Divine Powers, of Soul, Word, and Spirit, as follows: 1st.—Is the Power of the Highest, or the Soul of God, or the Father, who worketh all things after the counsel of his own Will. [Luke i. 35. Eph. i. 11. Jer. v. 9–29, xxxii. 41, 42, &c.]——2d.—Is the Word of his Power, which exists with the Soul of God, and is God, and by which the Soul of God makes and upholds all things. [Heb. i. 1–14. John i. 1–3, x. 30, &c.————3d. Is the Power of his Spirit, which also exists with the Soul of God, and by which the Soul works his miracles, and reveals the counsels of his will through his word to his people, which enables them to progress in knowledge and power. [Rom. xv. 15–20. Rev. i. 1. Mat. xii. 28; I. Cor. ii. 4–16; John xvi. 14.—And the Word and Spirit of God is represented by Scripture, as the two arms of his power. [See Jer. xxvii. 4.] Thus saith the Lord of hosts, the God of Israel, I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm. [Isa. li. 5–10.] Mine arms shall judge the people. The isles shall wait upon me, and on mine arm shall they trust. [Isa. xl. 10.] Behold the Lord God will come with strong hand, and his arm shall rule for him. [Deut. xxxiii. 27, &c.]———Again, God being a Spirit, and the Great First Cause, can, by the two arms of his power, use various instruments to accomplish his purposes, such as the soul and body of Christ, and the dove that lighted on Christ. Yet the use of those instruments by the two arms of his power does not represent three persons in God, [See John xiv. 10.] The Father that dwelleth in me, he doeth the works. [Mat. xii. 28; John vi. 38, viii. 28, xii. 49, xv. 26, xvi. 13–15, &c.] And I can do some things by my Word and Spirit, such as put new ideas into other people's minds, which they did not think of before; yet, I remain but one person. And there are three powers in our natural sun: 1st.—The power of heat. 2d.—The power of attraction. 3d.—The power of repulsion. Yet, there is but one sun.————Again, Swedenborg, in trying to correct others on the doctrine of three persons in the Godhead, without following the instructions of the Word of God, run himself into a worse error, as follows:————*Nor do such persons recollect further that the Lord is omnipresent even as to his humanity,* [Mat. xxviii. 20;] *whence the belief of his omnipresence in the holy sacrament is asserted, and omnipresence doth also necessarily imply divinity. Moreover, they do not perhaps consider that the divine proceeding, which is called the Holy Ghost, proceedeth from the Lord's glorified humanity, as is plainly declared in these words: The Holy Ghost was not yet given, because that Jesus was not yet glorified,* [John vii. 39].————Watchman.—How can the glorified body of Christ, which is made of the light or glory that surrounds the Deity, [I. Tim. vi. 13–16; John xvii. 1–26, &c.] receive the counsels of his will

Against the Doctrine of the Trinity, in Thalian Hall, N. Y. April, 1843.

Watchman.—Sir, according to invitation I attended your preaching against the doctrine of the Trinity, and took a few notes as follows :—

Preacher.—I do not believe that Christ is the Supreme God any more than I believe that East Broadway is the Park, but only the way to the Park. *Watchman.*—If Christ is no part of the Supreme God, he must be a creature, as we know of no other beings in existence but the creature and the Creator ; and we know that East Broadway is no part of the Park, and besides, there is a large piece of ground between the two, which does not amount to Unitarianism itself.——— *Preacher.*—It is ridiculous to ask me to believe that there are three persons in one God, which none of the Trinitarians themselves understand ; and if I ask any of them how God exists in three persons, the best answer they can give is, that it is all a mystery. *Watchman.*—I object to your term of Supreme God, because it signifies more than one God, and disagrees with my Bible, which I have gathered my ideas from. And as a Trinitarian, I hold that there is but one Omnipotent God, or Supreme Being, or Great First Cause, existing in three Powers dependent on each other : 1st, is the Father, or Soul, which is the controlling power; 2d, is the Word of his power ; 3d, is his Holy Spirit. These three Powers constitute one Eternal, Intelligent, and Independent God of Omniscience, Omnipotence and Omnipresence, who can extend his power from himself, and gather it to himself again, having all power within himself to devise, create, uphold, and perfect all things according to the purposes of his own Will. (Rom. i. 20 ; xiii. 1 ; Ps. xxxiii. 6 to 9 ; civ. 30 ; cxlvii. 5 ; Jer. v. 9 ; vi. 8 ; Isa. lv. 11 ; Lam. ii. 17 ; Acts xvii. 28 ; Job xxxiv. 14, 15 ; 1 John v. 7, 8, &c.)——*Preacher.*—There is but one person in the Godhead, and he is independent of Christ and the Spirit, and not three persons in the Godhead, as the Trinitarians hold. *Watchman.*—If you take away the Holy Spirit from your Supreme God, you take from him that divine power which he is depending upon to bring out those created things into operation, increase, and perfection. And if you take away the Word of his power, then you take from him that divine power which he is depending upon to create and uphold all things by ; and by whom all things consist, visible and invisible. Then there would be nothing left but your Supreme God, with only one power to devise, but no power or means of carrying out his purposes into effect. (John i. 1 to 3 ; Heb. i. 3 ; ii. 4 ; Col. i. 16, 17 ; Ps. cxxxix. 7, 8.)

Preacher.—All the power which Christ possesses is a delegate's power, received from the Father, and is to be delivered up to him again ; for he had only a divine commission ; and Moses, and men, and Satan, are called God in Scripture, and so Christ is called God with us. *Watchman.*—Now, sir, the Bible shows to me that there is divine power and eternal life in both the Word and Spirit of God, which is something in reality far above those empty names and titles that you represent. And that Christ is not to deliver up all his power to the Father. And surely God is independent of Moses, and can do all he requires without him. And Moses himself was made by those three powers, for he had no power of his own. (Mat. iv.

4; John i. 12; iv. 24; x. 17, 18; xv. 26; 1 Cor. x. 4; Isa. ix. 6.) *Preacher.*—There was a time when Christ did not exist. *Watchman.*—As soon as you prove when the power of the Word and Spirit of God began to exist, then I will prove when God began to exist; for he could not be an Omnipotent God without either of those two powers. (John iii. 13; viii. 31 to 38; 1 Tim. i. 17; Heb. ix. 14; 1 John v. 20; Jude 25; Rev. xxii. 13, &c.)————*Preacher.*—Will any person tell me that there was a time when the Supreme God grew in knowledge, and lay in a manger, and wept? &c. *Watchman.*—then you mean to give the idea, that because Christ and the Holy Spirit are not infinite in knowledge, that they cannot be any part of God; but there are three reasons against that idea: 1st, is that they are two parts of the divine eternal power of God and Great First Cause; 2d, it takes those three powers to constitute one Omniscient, Omnipotent, and Omnipresent God, to have all power within himself; 3d, The Father, or Soul, is dependent on those two for power to create, and uphold, and perfect all things by, as well as they are depending upon him for knowledge, which brings him under the same obligations to them as they are to him, and constitutes them God in divine essence, or power, as well as name, and co-equal, and co-essential, and co-eternal with the Father; for by the power of his Word and Spirit he can carry out all his designs and purposes into effect, but without them he cannot; and you have got to prove that he can, before you gain your point on this important doctrine. (Phil. ii. 6; John v. 23; x. 30; xiv. 11; xvi. 13 to 15; Rom. viii. 11; xv. 18, 19, &c.)————*Preacher.*—I admit that the Supreme God made all things by Jesus Christ. *Watchman.*—Then you mean to give the idea that your Supreme God created Christ first, and afterwards used him as an agent to create all other things by; but there are three reasons against that idea: 1st, it requires the aid of those three powers to make even an intelligent man, constituted of body, soul, and spirit; 2d, that part of Scripture would not be correct which states that nothing was made without Christ, if himself was made before the divine Power of the Word existed; 3d, if the Father made Christ and the Holy Spirit by the single power of his Soul, then he could make all other things by that single power, and there would be no necessity for the power of either his Word or Spirit. But the human nature and power of Christ was made by those three powers, and afterwards used as an agent by them, according to the will of the Father. (Gen. i. 26; Col. i. 15; Luke i. 35 to 38; Mat. i. 18, &c.)

Preacher.—Christ is the Son of God the same as a man and his son. *Watchman.*—Then, according to that rule, he must have a mother that existed before he did, and his mother, standing between Him and is Father, would make a greater distinction than Chatham-Street, which stands between East Broadway and the Park. But Mary only became his mother according to the flesh, when he took upon himself nat nature. (Heb. ii. 14; 1 Peter iii. 18; Col. ii. 5 to 12.) Thus, hrist is our brother as to his soul and body, (John xx. 17.) But our ather and God, by his Word of Divine Power, (Isa. ix. 6.) And the uls of men are perfect in parts of intellect, (Gen. v. 1.) Yet there a great difference in the degrees of their power. 1 Cor. viii. 1 to 12.

On the Doctrine of Immortality, in S. St. Church, July 18, 1847.

Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light.—1 Tim. vi. 12 to 16, &c.

Watchman.—Sir, according to invitation, I attended your preaching on the doctrine of Immortality, and took a few notes as follows:

Preacher.—A part of this material globe is immortal or eternal.

Watchman.—The Bible shows to me that God only hath immortality, dwelling in the light, (or the effulgence of glory;) and that God is a Spirit, and they that worship him must worship him in spirit and in truth. (1 Tim. i. 17; John iv. 23, 24.) Again, God the Father made all things by the divine power of his Word, visible and invisible; and without that power was nothing made that is made; which was before all things, and by whom all things consist. And our Maker is to demonstrate that his Word will stand again after this earth and heaven have fled away, so that no place is found for them. (Col. i. 16, 17; Rev. xx. 11; xxi. 1 to 5; Mat. xxiv. 35; Ps. cii. 25, 26, &c.) Now, sir, where is your immortality of matter? for every kind of a material body must have a place.

Preacher.—Christ gave no new elements of immortality to the soul of man. *Watchman.*—I admit that Christ gave no new element of immortality to the souls of men; yet he gave the promise of new elements to those that believe on him, and instructed us how to obtain them; and thus brought life and immortality to light through the Gospel. (2 Tim. i. 10.) John i. 1 to 14.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (1 John ii. 25.) This is the promise that he hath promised us, eternal life. (2 Peter i. 2 to 5.) Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature.

Preacher.—The soul of man possesses all the elements of immortality that it ever did or ever will possess. *Watchman.*—The Scriptures show to me that the soul of man yet requires two elements of immortality: 1st, is the Word of God, or his Gospel, on which we are to act, (2 Cor. iv. 1 to 18, &c.;) 2d, is the Spirit of God, which leads us into the true sense of his Word. (Rom. viii. 5 to 18, &c.) Thus we are instructed to be patient and continue in well-doing, and seek for glory and honor, immortality, eternal life. (Rom. ii. 7.) Luke viii. 21.—And he answered and said unto them, My mother and my brethren are these which hear the Word of God and do it. (John vi. 37 to 63.) Verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. This is the bread which cometh down from heaven, that a man may eat thereof and not die. It is the spirit that quickeneth, the flesh

profiteth nothing. The words that I speak unto you, they are spirit and they are life. (John viii. 51.) I say unto you, if a man keep my saying he shall never see death. (John vii. 38, 39.) He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. But this he spake of the Spirit, which they that believe on him should receive. (Luke xi. 13.) How much more shall your Heavenly Father give the Holy Spirit to them that ask him. (Jam. i. 18.) Of his own Will begat he us with the Word of Truth.

Watchman.—Now, sir, I beg of you not to persist in advocating Infidelity by your doctrine of the eternity of matter. And as you gave no Scripture to substantiate your assertions, I have, through the help of God, pointed out some for you. Mark viii. 34 to 38.—Whosoever shall be ashamed of me and my words, of him shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels.

Now, let us look at Mr. Vale's evidence, which he presented in his discussion with Dr. West, to show the truth of his system, as follows: Infidel.—*I admit a power in Nature, equal to all its productions. That power I am willing to call God, the God of Nature, or Creator; and I know of no proof that it exists above matter and separate from it. But what I mean by a Creator is a Power in matter which organizes material substances. That Power I call the God of Nature which I reverence. Yet I do not understand what that Power is.*—Watchman.—The Bible shows to me that the Spiritual God of the Jews and Christians, worketh all things after the counsel of his own will, and in wisdom he made them all. Eph. i. 11, Ps. civ. 24. And that our souls came from him, and was made by him. Gen. ii. 7; v. 1. Isa. lvii. 16; Eccl. xii. 7. Therefore, he is a power above matter. And instead of rejecting and despising that God, I gladly acknowledge him to be the Creator and Father of my soul, and rejoice in having such a Father. (John xx. 17.) And I find no evidence of a power being in the sun, or any other material substance, which is able to create and produce such spiritual and intelligent souls as we possess. And I have heard some men contend that the worlds are made out of gas. But I hope that no man will presume to say that the souls of men are made of gas. And I shall expect that Mr. Vale will give us better evidence of a powerful, intelligent designer, existing in matter, which is able to create, uphold, and produce such souls as we possess, or else to acknowledge our spiritual God to be his God and Father, and a power above matter.————Again, let us look at Laplace's evidence, which Mr. Vale presented in the discussion, to show what produced the planets, as follows: *The sun, in moving round upon its axis, accumulates the grosser matter on its extremities, and occasionally throws off a new planet composed of this matter.*————Watchman.—The Bible shows to me that our spiritual God makes and upholds all things by the Word of his Power. Heb. i. 1 to 3; xi. 3. And the very organization and upholding and adaptness of those planets, and all that they contain, show for themselves that they are the work of a great spiritual and intelligent Designer. And Laplace and Mr. Vale must give us better evidence that their material Power organizes, and upholds, and adapts the planets, and all that they contain, to such wise ends, and makes them produce all

those great and good effects which we experience, before that they prove the truth of a power being in matter equal to all its productions. ———Again: *Mr. Vale tells us that he believes that matter is eternal because it is indestructible.*———Watchman.—The Bible shows to me that the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. iv. 18. And that things which are seen were not made of things which do appear. Heb. xi. 3. Thus I understand that matter is not eternal, but only temporal, and made from a spiritual and eternal substance, which is the glory of God, or the light in which he dwells, (1 Tim. vi. 12 to 16.) See Ps. civ. 30 to 32 Thou sendest forth thy Spirit, they are created, and thou renewest the face of the earth. The glory of the Lord shall endure for ever. The Lord shall rejoice in his works. He looketh on the earth, and it trembleth. He toucheth the hills and they smoke. (Exod. xix. 18.) Exod. xxiv. 16, 17. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and on the seventh day, he called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mount, in the eyes of the children of Israel. Deut. iv. 36. And upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire. Ps. cxlviii. 4 to 14. Praise him, ye heaven of heavens! and ye waters, that be above the heavens. Let them praise the name of the Lord, for he commanded and they were created. 13. Let them praise the name of the Lord, for his name alone is excellent. His glory is above the earth and heaven.———Again, God can destroy matter out of existence, by the power of his Word, &c. And surely he that brought matter into existence can take it out of existence again, and has a right to do it when he thinks proper. See Luke xxi. 33. Heaven and earth shall pass away, but my word shall not pass away. (Rev. xx. 11; xxi. 1.) Mat. xxi. 18 to 22. Now, in the morning, as he returned into the city, he hungered, and when he saw a fig-tree in the way, he came to it, and found nothing thereon but leaves only, and said to it, Let no fruit grow on thee henceforward forever, and presently the fig-tree withered away. Numbers xi. 1, 2. And the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses, and when Moses prayed, the fire was quenched. (Deut iv. 24; ix. 3. Lev. ix. 23, 24; x. 1 to 3, &c.) Job xxxiv. 12 to 14. Yea, surely, God will not do wickedly; neither will the Almighty pervert judgment. If he gather to himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust.———Again, God can make a small quantity of matter increase to a large quantity, in a very short time, by the power of his Word. See Mat. xiv. 15 to 21. Now a being that can make five loaves and two fishes increase so as to feed five thousand men, besides women and children, and afterwards take up twelve baskets of fragments in such a short time, where is there any good reason for a doubt of his ability to make all the planets out of his glory; or to give eternal life to his saints, and uphold them in it as long as they obey his commands. And according as his spiritual power separates from a grain of wheat into its invisible state, the wheat dies and returns to a little fine earth, but

at the regular time of quickening, the vital principle returns, and gives life to that germ of wheat, according to his Word. Gen. viii. 22. Thus, the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse. Rom. i. 18 to 25. And well might David say, The heavens declare the glory of God, and the firmament sheweth his handiwork. Ps. xix. 1.——— Again, God has promised to change the bodies of his saints from their natural state, into that spiritual and glorious substance, by the power of his Word and Spirit, (John v. 19 to 30, Rom. viii. 11,) at his coming; which may be done either at their rising from the grave, or in their ascension to meet the Lord in the air. (2 Kings ii. 1 to 12; 1 Thes. iv. 13 to 18, &c.) 1 Cor. xv. 35 to 53. But some man will say, How are the dead raised up, and with what bodies do they come; that which thou sowest is not quickened except it die. (John xii. 23 to 26.) But God giveth it a body as it hath pleased him, and to every seed his own body. There are also celestial bodies, and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory: so also is the resurrection of the dead. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Luke i. 34 to 38. Then said Mary unto the angel, How shall this be, seeing I know not a man. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, &c. (Heb. ii. 14 to 18.) Exod. xxxiv. 28 to 35. And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him. Luke ix. 26 to 32. And as he prayed, the fashion of his countenance was altered, and his raiment white and glistering. But Peter and they that were with him, saw his glory and the two men that were with him. (Rom. vi. 4.) Christ was raised up from the dead by the glory of the Father. (1 Peter, v. 10.) But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile make you perfect.———Thus our immortality will not be complete until we receive that spiritual, eternal, and glorious body. Hence we look for the Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. (Phil. iii. 20, 21.) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory: O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ. (1 Cor. xv. 54–58.)

on the Value of the Human Soul.

Isa. lvii. 15–21.—*Thus saith the high and lofty One, I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls that I have made.*

Mark viii. 36, 37.—*For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?* Psalms xlix. 1–20, &c.

Watchman.—The greatest difficulty that I have found between the advocates of Infidelity and the professors of Christianity is, that the Infidels hold that a man has got no soul or spirit, and that none of our professed ministers of Christ could give them any true and convincing evidence of what constituted the soul of man. But through the help of God by the evidence which I have presented to Mr. Vale, I have got him to admit the main point, that a man has got a soul or reflecting powers as he calls them. Now I ask, is it not as much to his interest for to take care of his soul and value it, as much as I do mine; and I count the life of my soul of more value than the whole world, for if I lose it then all is gone; but he tries to creep out by saying that we have no positive evidence that the soul of man did exist before this state, or that it will exist after this state. Yet I will produce better evidence that the soul of man did exist before this state, and that it will exist after this state, than what he can to the contrary, even by his own rule of the eternity of matter, which he brought up against Dr. West; and I ask the advocates of Infidelity to answer the following question:—In the beginning of the soul there was either something or nothing: if they say there was nothing, then I answer that nothing cannot produce something; and if they say that there was something, that will confirm my argument on the eternity of the soul.

Now if the reader will turn to p. 27 in this number, he may find that the advocate of Infidelity must either admit that the soul of man is an eternal substance, or else act so inconsistent as to deny his own rule, and try to bring the soul out of nothing; neither can he bring a living soul out of dead matter, nor yet out of the monkey tribe as some have tried to do; for where did the monkey first get his living soul? and would not any man of common sense rather acknowledge the God of the Jews and Christians to be his Father than a monkey? But, even if the Infidels were right in regard to the soul and its life, ceasing to exist after this state, and I was wrong, which I do not believe, yet I should have the best side of this important subject, for the idea of annihilation would horrify and torture my soul night and day to think that after spending so much time and money and labour, and fighting my way through so much opposition and fiery trials in searching for the truth, and cultivating my mind and storing my memory with so many good and beautiful ideas; yet at the end of this life I must die like a brute and thus perish; and as St. Paul shows, that if only in this life we have hope, the Christian would be the most miserable of all men. (1 Cor. xv. 15, 19, 32, &c.) And Infidelity gives us no better

promise than to cover us up like dogs at the end of this life, and leave us without a God, or a hope of any thing better in the future. Though I admit, that for our Maker to be a perfectly good being, he must have a good object in every thing he does, with sufficient wisdom and power to carry it out, and accomplish all his purposes: and the Bible shows to me that it is not our Maker's object to fill his universe with so much misery and corruption, as some of our ministers have advocated; for if there is any people that will not submit to him, and obey his laws before the final judgment, they are to have no life given to them, this will be doing good to the whole human race, not to give life to those who persist in their rebellion to be a continual trouble to both themselves and others. *See* Isa. xiv. 24 to 32; xlv. 22 to 25; lvii. 15 to 21; John iii. 35, 36.

But Christ has promised to give an eternal life of happiness to those people who submit to his will and obey his laws according to the best of their knowledge and means, in this probationary state, (*See* John x. 27 to 30; xiii. 15 to 17; Luke xii. 16 to 59; Rev. xx. 11 to 15; Matt. x. 31 to 42,. &c.,) and those ideas fill my soul with courage and zeal in his service, and help me to go on my way in this life rejoicing, and persevere through all trials and difficulties, with Christ for my surety of eternal life, whom I do not deny, but take a pleasure in acknowledging both the Father and the Son, and in being admitted into that honourable and glorious family. I also have other reasons for choosing Christianity in preference to Infidelity.

First.—I admit that many well-meaning people contend against the Bible, on account that no two sects agree on what is its true sense. But I have followed our Saviour's rule, and searched the Scriptures for myself, and the principal doctrines advocated by the different sects, to find the truth and not sectarianism. And I have chosen that Bible for my rule of faith and practice, which was admitted by thousands of good witnesses to have been given by inspiration from the God of the Jews and Christians as a revelation of His will. For it gives me the best account of God and His creation of the worlds and the human race, and also the means by which they are created and upheld, &c. ———2d. Having found that this spiritual and intelligent God has proclaimed Himself in His Word to be a God of Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness, and that these are the laws of His government; therefore, I have chosen Him for my God, for I want no better laws.———3. The Bible shows to me that our God creates, produces, and upholds all things by the power of His Word and Spirit. And experience shows to me that I cannot create or produce any thing to keep myself in existence; therefore I have to depend upon that God for all the good things that I require for my existence, which brings me under obligations to obey all His laws. And should I not be a very ungrateful creature if I received any good thing from God, without thanking Him for it. Thus, it is my duty to pray unto Him to grant those blessings that I want, according to His Word, and thank him for His favors. ———4th. I have found that our God has promised to give His Holy Spirit to those people who ask Him for it, which is to lead us into the true sense of His Word according as we follow His instructions. (Luke

xi. 13. John vii. 16, 17; xvi. 12–15, &c.)———5th. Through the aid of the Word and Spirit of that God I have arrived at conscious and satisfactory evidence of the truth and importance of my soul, and the proper use of its powers, which I could not have done by any other means that I know of.———6th. Through the aid of the Word and Spirit of that God I have arrived at conscious and satisfactory evidence of His eternal power and Godhead, and that He is a power above matter and separate from it, and produces matter from the light or glory in which he dwells, and reduces it according to His will. And that He has the power to give His intelligent creatures who obey his commands, a life of eternal happiness at the end of this state, according to His promises.

Rev. xxi. 5.—*And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.* 6.—*And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.* 7. *He that overcometh shall inherit all things; and I will be his God, and he shall be my son.* John xii. 48.—*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.* 49. *For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.* 50. *And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.* Rom. vi. 23.—*For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.* Now should I not act foolish to choose Infidelity in preference to Christianity, after examining both sides and arriving at these convictions?

I admit, that there are many things in the Bible of less importance that I do not yet understand, but it has been my object to learn to understand the most important things first. And it is my duty to learn to understand the others as far as I can, and not reject them as being false, without sufficient understanding and evidence to that effect. ——— *Watchman.*—Now let me beg of Mr. Vale, and other followers of Infidelity, not to persist in publishing that outrageous picture of the God of the Jews and Christians, nor yet reject Him as a cruel monster, since I have given you better evidence from His own Word, &c. That he is not so cruel as some of our preachers have represented Him to be, by their doctrine of no mercy at His coming in this dark age of the world. But if you will persist that the God of the Jews and Christians is not your Father, then, I ask, where will you find a Father except in that person whom Christ told the Jews of? (John viii. 43–46.) Isa. xlv. 22–24; "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, and every tongue shall swear. Surely he shall say of me, in the Lord is all righteousness and strength." Jude 3–10; Phil. ii. 9–16. Thus you may see that I have chosen the Word and Spirit of the God of the Jews and Christians for my foundation of truth, and also given you my evidence of its truth, and I beg of you to take these

things into serious consideration, and look at them in the light in which I have presented them. And do not decide against your best interests, nor yet reject the foundation of my system as being false, without showing a better foundation and evidence of its truth; for how are we to arrive at the truth but by following the best evidence? Yet, if you will persist in denying that the Word and Spirit of the God of the Jews and Christians is your foundation of truth, then, I ask you, will it not be right for Him to deny that you are His when He comes to judge the world by our Saviour Jesus Christ? And there is another class of people who profess to know God, but in works deny Him, (Titus i. 13–16, &c.) Now look at the consequence, (2 Cor. v. 10–21.) For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. (Matt. x. 32–42.) Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. (Rom. viii. 9.) Now if any man have not the spirit of Christ, he is none of His. (2 Thess. i. 6–12.) Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire (or the glory of His Father), taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. (Rev. iii. 5, 6.) He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. (Rom. viii. 14.) For as many as are led by the Spirit of God they are the sons of God. (Deut. xxxii. 29–31.) O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them and the Lord had shut them up? For their rock is not as our rock, even our enemies themselves being judges.——— *Watchman.*—Thus my readers may see that Christianity can stand upon its own merits of Truth and Righteousness, without any trickery or deception: and to test the soundness of my foundation, (Matt. vii. 24, 25, &c.) when Mr. Vale, or any other advocate of Infidelity, shows a better foundation of truth, and evidence of its truth than what mine is, I will give up mine and adopt his. For my object is to follow the best evidence of the truth wherever I can find it. But if they cannot, then I hope that they will adopt mine. And as it is the duty of Christians to take the lead, and contend for the faith once delivered to the Saints, therefore, I have produced my side of this important subject of truth. And now I call upon the Infidels to produce their side, that the public may have both sides, in order to see and judge of which is the best evidence of the truth. And choose for themselves.

I remain, your humble servant, In hope of eternal life,
Which God, that cannot lie, promised before
the world began. J. MITCHELL.

Jesus saith unto her, Woman, believe me the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; ye worship ye know not what, we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him, God is a spirit, and they that worship him must worship him in spirit and in truth, John iv. 21 to 24. ☞ *Am I a God at hand, saith the Lord, and not a God afar off? can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord,* Jer. xxiii. 23, 24.☜ *The Watchman* warns the people to be on their guard against a new branch of infidelity, as follows:

Mr. Storrs, in his Lecture on the Immortality of the Soul of Man, N. Y., July 7, 1850, ☞*asserted that he would strike at the root of all spiritualism,*☜ (a pretty broad strike,) and that the same breath which the Lord breathed into Adam (Gen. ii.7,) was in all the beasts of the field, and the fowls of the air, and fishes of the sea. Some men suppose that matter cannot think. Don't beasts and birds think? But when I asked Mr. Storrs, was it spirit or matter that our Maker breathed into Adam, he refused to answer that question, which showed that he was a dishonest preacher, and even ashamed of his own doctrine, after inviting people to hear his preaching on that subject. But when the same question was put to another preacher of theirs, on the 6th instant, he acted honestly by answering it, and he asserted six or seven times that it was matter.

Watchman.—The Bible shows to me that God is a Spirit, and that He requires to be worshiped in spirit and in truth, and that He breathed into Adam a spiritual soul, qualified for that purpose. Now, reader, can you believe that our spiritual God breathed into Adam a material instrument, that was qualified to worship him in spirit and in truth?—and I call upon Mr. Storrs to show to us what kind of matter that he believes was breathed into Adam, and thus be as honest as some of our philosophers, who showed to us the kind of matter which they thought that the souls of men were made of; and then I will publish the remainder of this article, if he will pay for its publication in this paper, in order that the people may see both sides of this important subject, so as to enable them to judge of which side is the most consistent with scripture and reason—if he wants the people to know the truth, as he professes to do. And, as this is a part of my spiritual root, which I believe in, he may strike at it as soon as he pleases, and try to destroy it, if he thinks that he can give us a better root in its place; but I think that his material root will have a very bad tendency, that would make things worse instead of better, if persisted in—which strikes at God, and lowers the importance of the souls of men.—J. M.

The above article was published in the New York Tribune, July 12, 1850, but I have not yet received any answer from Mr, Storrs, July 28, 1850, concerning the kind of matter that he and his party

believes was breathed into Adam; yet he recommended one of their pamphlets for sale, which shows the kind of matter that they believe the Lord breathed into Adam. That pamphlet is entitled The Unity of Man: a Reply to Rev. Luther Lee, by Anthropos; and on page 5, the author asserts as follows:—The question is not whether a stone can think, but whether a living man organized from the elements of nature, thinks by his brain; and on page 6, he brings forward a musical instrument to illustrate his unity of man, and then shows to us that man is organized of three kinds of matter—1st, body; 2d, atmosphere: 3d, brain or mind, viz.

Anthropos—Now for the application of this illustration. There is no sound or harmony of sounds in an instrument, none in the atmosphere, and none in the mind; but by combining the three, we have what was not in either separately. So there may be no thought, no reason, no intelligence, in inanimate matter; but when that matter is organized as we see it in man, who will affirm it cannot manifest thought? But, it may be objected, that in the case supposed, there is an intelligent mind operating upon the instrument, and the atmosphere producing the result. *Watchman*—Here the advocate overthrows his own rule by his intelligent operator on these three kinds of matter; and it is for this intelligent operator or governor, I shall contend. And after the advocate finds that his rule will not answer, he then tries another, viz.:

Anthropos—Let us take another then; and we will suppose the case of a watch. There is no time in the materials of which a watch is made; and yet when organized by an intelligent mind it will indicate the hour, minute, and second: the maker winds it up, and it continues to perform its functions until it runs down. So with man; there may be no reason or thought in the component parts of his constitution separately considered; but when organized and put in motion by the spirit of life in the atmosphere breathed into his nostrils by his Maker, he awakes to consciousness, to thought and reason. *Watchman*—Here they show that it was a part of our atmosphere which God breathed into Adam, and that the advocate admits of there being no intelligence in any of those three kinds of matter, either in their separate or organized state, until they are put in motion by their Maker—then they produce an intelligent governor. Is not this rule more nonsensical than his first rule?—and I will illustrate it by a steamboat, viz.: 1st, is the case of the boat; 2d, is her machinery; 3d, is her steam; then her maker puts her in motion. Now, reader, can you believe that by her motion she can produce an intelligent governor, qualified to regulate her and keep her in order? I say it is a pack of nonsense, and she would have no governor, but would soon go astray, if her maker did not go with her himself, and then if she went astray it would be his fault, and not the fault of the boat; or else, he must put an intelligent governor on board, qualified to regulate her and keep her in order, and hold him accountable for the use that he makes of his power. Thus it is with those three material parts of man; they require an intelligent governor which is qualified to receive instructions from the highest source, and to act consistently with Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness; and I am sure that I possess a spiritual, intelli-

gent soul (or governor). Heb., v., 14., &c. Now, this spiritual and intelligent governor must have been produced by an essence (or root) which is far superior to what any of the properties of matter can produce, either in their separate or combined state of operation, and the Bible informs us of that essence, viz.: (Luke., i., 34, 35.)

Gen., i., 26—And God said, Let us make man in our image after our likeness, and let him have dominion over the fish, and fowl, and cattle, and all the earth, &c. (Here the Trinity was called into action when man was to be made, and dominion to be given to him over all the earth and its contents.) Gen., ii., 7—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. Job., xxxiii., 4—The spirit of God hath made me, and the breath of the Almighty hath given me life, (not the atmosphere.) Here the Bible shows that the soul of man was produced from the power of the soul of God (which is spirit and not matter); as the rays of light and heat come from the power of our natural sun without being particles of that sun, therefore, the soul of Adam was a secondary power, dependent on the first for life and prosperity, and not an essence, as Mr. Lee, and many others, have tried to make out; but I beg of them not to persist in that idea, after I have shown to them a better idea in its place. And Dr. Lardner showed to us that the ancient philosophers had an idea that the sun, in giving light and heat, threw off particles of matter the same as a burning lamp or candle—(now, on that principle, it would soon consume away)—but that some of our modern philosophers hold that the sun is surrounded by a fire, which gives light and heat without throwing off any particles of itself; and the Bible shows that this idea of the soul of man is correct by its organization, and constitution, and capacity, viz.:

Gen., i., 27—So God created man in His own image, in the image of God created He him; male and female created He them. Gen., v., 1, 2—In the day that God created man, in the likeness of God made He him: male and female created He them. Job., xxxii., 8—But there is a spirit in man, and the inspiration of the Almighty giveth them understanding. Exod., xxxi., 1–6—And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God in wisdom, and in understanding, and in knowledge, &c. Thus the soul of man was organized and constituted like the soul of God, and therefore qualified to reason with God, (Isa., i., 14–20,) and to receive instructions from His Holy Spirit, (John, xiv., 13–26,) and communicate its ideas; and though our outward man perish, yet the inward man is renewed day by day, (2 Cor., iv., 16–18,) and our body is the temple of the Holy Ghost, therefore should not be allowed to bow to corrupt matter, but kept sacred for the worship of that Spiritual God, (1 Cor., ii., 1–16, vi., 19, 20.) Now, have the beasts, and birds, and fishes, such a soul? I shall show that they have not, when I come on that part of this subject. Again: the Bible shows that this idea of the soul of man is correct by its relationship to God and man, viz.:

John, xx., 17—Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto

them, I ascend unto my Father and your Father, and to my God and your God. John, viii., 42—Jesus said unto them, If God were your Father, ye would love me, for I proceeded forth and came from God, &c. Here our Saviour shows that the soul of man came from the Spirit of God like His soul did, therefore He is our brother in regard to His soul; but our God, in regard to His word of divine Power or Essence, (Isa., ix., 6, 7.) Again, Mat., vi., 9—After this manner, therefore, pray ye: Our Father, which art in heaven, hallowed be Thy name, &c. (But according to this materialism, we should pray, Our Father, the atmosphere, &c.) Mat., xxiii., 8, 9, 10—But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. Here our Saviour shows that there is no kind of matter standing between the souls of men and the soul of God; and I will not allow Mr. Storrs to put any of his material roots between my soul and its Father. Again: the Bible shows that this idea of the soul of man is correct by the value of his soul, viz.:

Mark, viii., 36, 37—For what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? John, iii., 16—For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 2 Cor., xii., 15—And I will very gladly spend and be spent for your souls, though the more abundantly I love you, the less I be loved. 1 John, iii., 16—Hereby perceive we the love of God, because He laid down His life for us, and we ought to lay down our lives for the brethren. (Luke, xv., 10–32.) Here our Saviour represents the whole world as nothing in comparison to a single soul in value. Now if the soul of man was only a material substance, one world would be worth millions of such souls. But the Bible shows that the soul of Adam came from the Spirit of God, and that our souls proceeded from Eve; therefore we are all brethren, which brings us under obligations to obey God and love our brethren as ourselves; and when any person shows to me a man who has got no soul, then I will admit that he is not my brother. Thus, if men understood their relationship and duty to God and man in this sense, how could they persist in rebelling against God, and be so careless about the souls of men, and lower their importance, and act so cruel to their brethren, &c. See 1 John, iv., 20, 21. If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen, &c. Now, according to this materialism, we should say our brother ox, our brother gull, our brother fish, &c., and bring down the spirits of men and beasts, birds and fishes, to the level of corrupt matter. Thus, when ministers, professing to preach the gospel of Christ, will strike at God, and lower the importance of the souls of men in this way, is it any wonder that professed infidels try it? But I beg of Mr. Storrs and his party not to persist in their material root, lest a worse thing come on them. See Heb., xii., 9—We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

Deut. 34. 5, 6. *So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord. And he buried him in a valley of the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.*

Mark ix. 1–9. *And after six days Jesus taketh with him Peter, James, and John, and leadeth them up into a high mountain apart by themselves, &c. And there appeared unto them Elias with Moses, and they were talking with Jesus.*

Watchman.—Having seen an advertisement in one of the papers of this city inviting all lovers of truth, to attend a preaching by Elder Storrs, at the corner of Grand and Elizabeth-sts., on the 8th of Feb., 1852, I attended, in hopes to find some additional light on the Bible; but in the morning and afternoon the preacher tried to make out that this earth was the only dwelling place for the Saints, and called for proof to the contrary, and asserted that those people who hoped to go to heaven after they died, had no promise in the Bible for their hope, neither could they give a reason for such hope. And after the preacher got through with his boasting, &c., I accommodated him, and also his hearers, by giving them both sides of that subject with scriptural proof, that heaven is to be the dwelling place for the faithful Saints who are to be forever with the Lord, (see the Fifth Number of the Watchman,) which drove the preacher from his position in regard to this earth being the only dwelling place for the saints. And at night he took his position on his old doctrine of the souls of men ceasing to be conscious after they leave the body, until the resurrection. And he again recommended his book to us, entitled The "Unity of Man," or "Life and Death Realities," a reply to Rev. Luther Lee, by Anthropos. Now that book shows to me, that its author was conscious of it having a bad tendency, by putting a fictitious name to it; instead of bringing it to the light by his real name. It also appears to have been got up either in whole or part by Elder Storrs, as may be seen by his Bible Examiner of Nov., 1845, in which he asserts as follows:—

☞ *The most that can be said of the Soul, as distinct from the rest of the man, is, that it is the mind or affections, and this cannot be said strictly to be distinct from the rest of man. We might as well talk of steam on a railway without a locomotive; the most that could be said of such steam is, that it is vapor, and of no more value than the fog from the pond.* ☜ Watchman.—Now let us look a little farther into Anthropos' system of explaining scripture on this subject.

Anthropos, page 82. Mr. Lee's seventh argument is founded on the Parable of the Rich Man and Lazarus, Luke xvi. 22, 23. Without following Mr. Lee, I shall proceed to give, in as brief a manner as possible, the meaning of the paragraph. 1. I regard it as a parable, and not a history. 2. It is not designed to represent the condition of men between death and the resurrection. 3. It does not represent physical death at all. 4. The symbols used are not expressive of the state of the dead, as is held by our opponents. There are two classes of persons represented here by the rich man and Lazarus, viz.: Jews and Gentiles.

Their politico-ecclesiastical and social conditions are described as follows: The rich man, the Jew, is represented as being clothed in purple and fine linen, and faring sumptuously every day; he was rich. On the other hand "there was a certain beggar named Lazarus," representing the Gentiles, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. But the haughty Jew, who regarded the Gentiles as dogs, refused even these. ☞ *He is therefore represented as dying, and being carried to Abraham's bosom by angels. The rich man also died and was buried, politically and ecclesiastically, as well as socially; and in hell—hades—he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. In this political torment he cried to Abraham for help—for mercy—for water to cool his tongue, for I am tormented in this flame.* ☜ But Abraham is represented as replying, "Son, remember that thou in thy lifetime—in thy dispensation—receivedst thy good things, which were all abused; and, likewise, Lazarus evil things, being in the valley and shadow of death," politically and ecclesiastically; but now he is comforted by the gospel, and thou art tormented by thy persecutors.

Watchman.—Now look what a bad tendency Anthropos' system has, in giving ground to Infidels and worldlings, by representing that the souls of men are made out of the atmosphere or gas, (see the following part of this subject,) and ceases to be conscious after they leave the body, ☞ *for if that was true, what could be expected from such souls? and when we point out those texts of scripture to the Infidels in order to show to them that the souls of men enter into a state of conscious torment or comfort immediately after they leave the body, those Infidels can tell us that some of our professed ministers of Christ represent these texts to only mean temporal torments and comforts of this life.* ☜ Yet I do not think that it was literal fire that Dives was tormented with; but spiritual and mental fire, where he found himself in very bad company, burning with guilt and shame, and surrounded with taunts and reproaches, &c., (see Isa xiv. 9–24, &c.,) and the bitter reflections of his own soul in regard to his foolishness and bad conduct, and presuming to be wiser than his Maker in choosing worldly objects, and despising and neglecting the best interests of his soul, while the Lord had furnished him with such a favorable opportunity, and instruction, and means of going on to perfection in the paths of wisdom and usefulness, (Prov. iv. 13; xv. 32, &c.) Thus he was brought to a better sense of his dependencies, obligations, and duties; and he began to pray to Abraham accordingly; but he was called upon to remember, that he had not made a proper use of the good things which had been given him in this world, according to Moses and the Prophets: in order that he might arrive at a perfect state of happiness. Therefore his request for more of those good things would not be granted, for it was too late; he should have prayed, &c., when he was in this life, (Ps. xcv. 6–11, &c.) ☞ 2 Cor. vi. 2. *Behold now is the accepted time, behold now is the day of salvation.* ☜ Therefore no wonder that Dives was so much afraid of his five brethren coming into the prison where he was, to add to his cup of torment.

(*Anthropos*, page 87.) Let us examine the text, 2 Cor. v. 1–8. For we know that if our earthly house of this tabernacle were dissolved,

we have a building of God, "a house not made with hands, eternal in the heavens." This verse stands connected with the last verse of the preceding chapter, where Paul contrasts things seen and unseen, things temporal and eternal; and speaking of those things which constitute our earthly house of dwelling, ☞ *he says, if this dwelling were dissolved, as Peter taught it would be, we have a building of God, a house not made with hands, eternal in the heavens. Not in heaven above, as Mr. Lee imagines; "but in the new heavens and earth"—a city whose builder and maker is God,* ☜ for which Abraham, Isaac, and Jacob looked, as well as all those worthies enumerated by Paul. For in this dwelling place we groan earnestly, desiring to be clothed or invested with our house, or building which is from heaven, &c.

Watchman.—Now can any man believe that St. Paul meant in this text, 2 Cor. v. 1–8; that he desired to be clothed upon with the city New Jerusalem from heaven? Is not such an explanation of that text nonsensical. Again, Professor Bush undertook to prove at the Stuyvesant Institute in this city, ☞ *that the proper idea of the soul includes that of a spiritual body; and he represented that the soul grows with the material body like water fills a spunge, and at death it only flings off the old material body, which returns to dust; but the soul appears in another world in a complete human form, with the same faculties of seeing, hearing, speaking, and feeling, &c., as in the natural world; so that it does not need another body.* ☜ But the Professor should have known, that when the soul leaves the body it is naked, and therefore the saints require a resurrection and change of the material body in order to be clothed upon, and complete their immortality, and qualify them for entering into the presence of God the Father in heaven their perfect state of happiness. And also that God giveth it a body as it hath pleased him, and to every seed his own body, &c. See 1 Cor. xv. 35–44. Rev. vi. 9–11, &c. Therefore, I look for the Saviour, the Lord Jesus Christ from heaven, who shall change our vile body, that it may be fashioned like unto his glorious body, &c., according to the working whereby he is able to subdue all things unto himself, (Phil. iii. 20, 21.) For through him we both have access by one spirit unto the Father; no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, &c., (Eph. ii. 1–22.) And I find no promise in the Bible, that any people are to have a glorified body but those who are justified at the resurrection, nor yet, that any will be admitted into the presence of God the Father in heaven until they get that glorified body. See Rom. viii. 1–30. Luke xiv. 12–14. Acts ii. 34. Dan. vii. 21, 22. Mala. iii. 16–18. Rom. ii. 1–23; xiv. 7–9. John v. 24; xvii. 3–9, &c.

(*Anthropos,* pages 85, 86.) Luke xxiii. 46. Christ commended his spirit to his Father, and gave up the ghost. ☞ *The passage literally runs thus: "Father, into thy hands I commend my life;" and having said this he breathed it out, expired or died. Mr. Lee says Christ's soul or ghost which he commended into the hands of his Father, and gave up, did not die with the body, and hence it was with it that the thief had the promise of being in paradise. While Mr. Lee was writing the above, he must have forgot that Christ's soul was poured out unto death—that it was made an offering for sin, and that in reference to it, it is said—thou wilt not leave my soul in the grave.* ☜

Watchman.—Now can any man of common sense believe that Christ's soul was made out of the atmosphere or gas, and died on the cross, and became unconscious, and slept with his body in the grave until his resurrection? ☞ *Thus Anthropos comes on to the doctrine which some of the Infidels advocate, who tell us, that the soul or reflecting powers of men, comes from the atmosphere or gas, and when they leave the body, they return to their original element from which they proceeded.* ☜ Now I find no such doctrine taught by either Christ or his Apostles, who brought life and immortality to light through the gospel; 2 Tim. i. 7–10. But they show to me that the souls of men do not die with the body, but continue in their consciousness; ☞ See John viii. 51, 52. *Verily, verily, I say unto you, if a man keep my saying he shall never see death, &c.* John xi. 25–27. *Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?* ☜ She saith unto him, yea Lord, I believe that thou art the Christ, the Son of the living God, which should come into the world. ☞ John x. 27–30. *My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish,* ☜ neither shall any man pluck them out of my hand; my Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand; ☞ *I and my Father are one.* ☜ Thus our Saviour shows to us, that those souls possess eternal life who follow his instructions; in degree, according as they receive and keep the eternal Word and Spirit of God dwelling in them. But how could Christ give eternal life to his followers, if he did not possess it himself? See John i. 12; vi. 68; 1 Peter i. 22, 23; 1 John v. 11–13; Rom. viii. 9–17, &c. ☞ John ii. 19–22: *Jesus said unto them, destroy this temple, and in three days I will raise it up, &c. But he spake of the temple of his body.* John x. 17, 18: *Therefore doth my Father love me, because I lay down my life that I might take it again; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.* ☜ Therefore Christ's soul was not left in hell, or that prison where he went to preach; but it helped to raise up his material body, and take it into the clouds, and change it into a Spiritual and glorified body; and Elijah also was changed after he went up into the clouds. See Acts i. 9; xxvi. 13–18; 2 Kings ii. 1–22, &c. And if Christ existed in a conscious spiritual state before he took upon himself our nature of flesh and blood, (John xvii. 5, Heb. ii. 14–18, &c.), I should think that he could do so again. Thus my readers may see how Anthropos strikes at the very pre-existence of Christ. Now should I not be a very unfaithful soldier, (2 Tim. ii. 1–15, Eph. vi. 10–18,) when I saw Christ and his gospel brought into such a conflict with Infidelity, if I did not help to defend them, (Phil. i. 17, 18.) And how could I say with St. Paul, (2 Tim. iv. 7, 8,) I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. (*To be continued.*) N. Y., Feb., 1852.

On the right of free discussion.

In defence of the character of the Christian's God and Bible.

Watchman.—Having seen an advertisement in one of the papers of this city, on the 2d inst., by a society calling themselves Liberals, inviting people to attend their meeting on the right of free discussion on all subjects, and the true mode of conducting it, I attended, and took a part in the controversy, and I showed to them that the Bible authorized the right of free discussion. (See Isa. i. 18 to 20., 1 Thess. v. 21. Prove all things, and hold fast that which is good. 1 Tim. iii. 16.) And without controversy, great is the mystery of godliness. I also showed that the best mode of conducting it, is to throw light on all important subjects which are not properly and sufficiently understood. ☞ *Acts* xxvi. 16 *to* 23. *That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and unto the Gentiles, &c. Isa.* viii. 20; *Ps.* cxix. 105. ☜ And I told the society that I would defend the principles of the gospel of Christ against all the attacks that Infidelity could bring upon them. They also took up the subject of reform, and I told them that the Bible shows that the best way to reform men, is to turn them from selfishness to charity. 1 Cor. xiii. 1 to 13.

And I apply the term *Infidel* to a man who denies that the Christian's God is his Spiritual Father and Saviour, or that he has not a soul which came from Him; for one of the Liberals advocated that the soul of man was only wind or air, or gas, or nothing. But before he got through he admitted that he had got a principle within him which controlled all his actions, yet he did not know what that principle was. Now I ask, what love or care can they have for their neighbors, who believe that their souls only came from the atmosphere or gas, and so passes away at death? But if I thought that such a principle was true, it would horrify and torture my soul night and day to think that after spending so much time, and money, and labor in gathering the truth, and cultivating my mind and storing my memory with so many good and beautiful ideas, yet at the end of this life I must die like a brute, and thus perish. And as St. Paul shows, That if only in this life we have hope, the Christian would be the most miserable of all men. See 1 Cor. xv. 19, 32, &c.

But I believe that the soul of man is a spiritual substance, which came by the Spirit of God, who formed it within him, and caused it to live, like light and heat comes by the rays of the sun, and gives life to vegetation, &c. Thus the soul of man is not a part of the essence of God, but a secondary power, and in this sense I believe that all men are my brethren, therefore I have as great a love and care for the souls and bodies of other men as I have for my own. (1 John iv. 1 to 21, &c.) Yet when any person produces better evidence, that there is a man who has not got a soul from God, then I will admit that he is not my brother. ☞ *This shows that our God does not send a part of his essence to an eternal life of misery and corruption in hell, as some of the advocates of Infidelity try to make out.* ☜ Again I ask, do they deserve the life of a soul who persist in denying their Spiritual Father and Saviour? See Heb. xii. 9. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection

unto the Father of Spirits, and live? 1 John ii. 22. He is anti-Christ that denieth the Father and the Son. Matt. x. 32 to 42. Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. John iii. 36. He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, &c.

Again, I will give two extracts from the Infidels pamphlet, published in New York for the diffusion of scriptural knowledge on the character of the Bible, and the God of the Jews and Christians, as follows :—

Infidel.—A nation can never be happy or prosperous while such a contradictory mass of rules, precepts and doctrines as this old collection of fabulous Jew-books contains, gives a spirit to its laws.

(*Watchman.*—Here the Infidels overthrow their own rule of there being no spirit, for this means giving ideas to its laws.)—It is a string of contradictions from the cosmogony in Genesis, to the destruction of the world in Revelations. Its descriptions of a Deity are contemptible and often horrible —He is made to assume all shapes and characters according to the disposition of the writers of the tale, and in no instance a higher or more dignified character than that of a tyrant, &c.

Again, on the 4th page they assert as follows :—His mercy endureth for ever by raining fire and brimstone upon them at one time, and drowning them all like a parcel of rats at another.—He willeth that all men should be saved and come to the knowledge of the truth, so sends them a strong delusion that they might believe a lie and be damned. 1 Chron. xvi. 41. Gen. vii. 21 ; xix. 24. 1 Tim. ii. 4. 2 Thess. ii. 11.

Watchman.—The Bible shows to me, that our Maker is not so careless about the souls of men as the Infidels and the millerites and many of our ministers have represented him to be in their doctrines, and that they have omitted many parts of scripture on those important subjects which shows how the Lord instructs and warns the people both by his word and spirit, and the reasons that he gives for destroying the presumptuous sinners from off this earth, &c See John iii. 16. Gen. vi. 12 ; xviii. 32. This shows that the Lord bore with the people in the days of Noah, until they ran to such an extent as to fill the earth with violence and corruption. And I think it was a blessing to the universe in taking their power from them and not allowing them to continue in that horrid disgraceful state, and even if there had been ten righteous persons found among the Sodomites, they would have been spared for the sake of the righteous. This shows that the Lord acts on far more dignified principles than what either Infidels or tyrants have done. Thus my readers may see how things can be misrepresented by only giving a partial side of a subject in wrong colors, and omitting such parts of scripture as leads to the true and full sense of these Important subjects which I have often witnessed.

But I resolved to search diligently for the truth of these things myself, according to the best of my knowledge and means, and follow the instructions of the Bible, and pray to the Lord to enlighten me

on those subjects by his Holy Spirit, and where I did not arrive at a certainty of the truth, then take the best evidence. And thank God, in this way I have arrived at satisfactory evidence, so that I can always give a good reason of the hope that is in me.

The third subject brought forward was the *Material theory of life.* Here it is necessary to give both sides of this important subject, so that the people may see and judge of which is the best, and choose for themselves. Therefore I shall first show the materialist's side, and begin at their foundation, according to Laplace's theory of how the material worlds first came into existence, viz. ☞ *The sun, in moving round upon its axis, accumulates the grosser matter on its extremities, and occasionally throws off a new planet composed of this matter.* ☜ Thus, according to the above theory, all the fishes, and beasts, and birds, and men, and the very souls of men, have to come out of this gross matter; can any wise man believe this?

Now I will show the *Spiritual theory of life,* according to the ideas which I have gathered from the Bible. See Gen. i. 1, 2. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light, &c. (John i. 1 to 14, &c.) Ps. civ. 30, 31. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth; the glory of the Lord shall endure forever, the Lord shall rejoice in his works. Job xxvi. 13. By his spirit he hath garnished the heavens. Ps. cxxxix. 7 to 18. Whither shall I go from thy Spirit, or whither shall I flee from thy presence; if I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there, &c. Ps. civ. 1, 2. Bless the Lord, O my soul: O Lord my God, thou art very great, thou art clothed with honor and majesty; who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain. Heb. xii. 29. For our God is a consuming fire. Exod. xxiv. 15 to 18. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. Lev. x. 1, 2. And there went out fire from the Lord, and devoured them, and they died. Job xxxiii. 4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. Job xxxiv. 14, 15. If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. Rom. vi. 4. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Matt. xvi. 27. For the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Rom. i. 16 to 25, &c. Thus both Scripture and nature show to me plainly that our Maker organizes material substances, and upholds them by the power of his Word, and gives to them light, and the vital principles of life, from his spirit, or the glory that surrounds him, according to his will and commands, and when he withdraws that spirit from them, they die and return to dust again; Thus in him we live and move and have our being. Acts xvii. 22 to 32.

The fourth subject for discussion is *labor.* Now the people should labor for some good and durable object. And I find that the Bible holds out to us the best object, for it promises to us a heavenly state

in the future, where we may dwell in the presence of our Maker, and in sweet communion, and love, and unity, and harmony with a host of pure angelic beings who take a great interest in our welfare, if we labor for the truth and the glory of God, and the good of our brethren. See Luke xv. 1 to 32; John xiv. 1 to 3, &c. But through a lack of knowledge, most of the people labor the hardest for a wrong object, which is of short duration, and ends in a loss of perfect happiness. See Hosea iv. 6. For after a long examination, I find very few people but what are laboring the most for one of those three selfish objects of *Power, Wealth, or Fame;* though we are told to deny ourselves, and let our light so shine before men that they may see our good works, and glorify our Father which is in heaven. Mark viii. 34 to 38; Matt. v. 1 to 16, &c. And yet it appears that most of the people are not disposed to learn the principles of the gospel of Christ, and act upon them, until they are drove to it by the judgments of God, and Christ comes to rule this world with a rod of iron, or force, and bring the people under subjection to his laws. See Isa. xxvi. 9, 10; Rev. ii. 24 to 29; xv. 4; Micah iv. 1 to 7, &c. And the Bible shows that there are three classes of people in this world: 1st, is the wise, who diligently search for the truth, and voluntarily obey it, according to their knowledge and means. 2d class are the Ignorant, who labor the most for some selfish and worldly object, and neglect their duty to their Maker and their brethren, and leave the care of their souls to the Priest, and think that they do right when they follow his example, and only learn his side of the subject, and yet do not sufficiently understand the principles of the gospel by which they are to be judged. See John xii. 48; Rom. ii. 16. The 3d class is the presumptuous sinners who are resolved to violate the laws of God, and follow their own imaginations, in spite of consequences, ☞ *as one of the liberals advocated on the 17th inst., That we should make this world our heaven, and that it is time enough to talk about a future heaven and regulate its affairs after we get there.* ☜ Is that wisdom?

Again, Prof. Whiting, one of the leaders of Millerism, has presumed so far as to alter the Scriptures and their sense, and make a sectarian book of them. Now I can get as good sense as I want out of our old English translation. See Matt. iii. 12, He shall baptize you with the Holy Ghost and with fire. This I understand to mean, baptizing you with good ideas, and with courage (Psalm xxvii. 14, &c.) and zeal in the service of God. See Exod. xxxv. 30, 31, And he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, &c. John xiv. 26, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, &c. Prov. xxviii. 1, The righteous are bold as a lion, (1 Thess. ii. 2.) Titus ii. 14, And purify unto himself a peculiar people, zealous of good works. Rev. iii. 19, As many as I love I rebuke and chasten, be zealous, therefore, and repent, &c.—But in Prof. Whiting's translation, viz. Matt. iii. 11, *He will immerse you in the Holy Spirit, or in fire.* Now what sense can be taken out of immersing you in the ideas, or in zeal? Thus while the Infidels take a bad sense out of the Scriptures, Prof. Whiting makes a sectarian book and nonsense of them. Now, reader, which do you think is the worst? Is it any wonder of the Infidel's not understanding our Bible.

On the Doctrine of Immortality.

Watchman.—The last difficulty that I have found between the advocates of infidelity and the professors of Christianity is: That the Infidels contend that a man's soul is only the influence of the human brain, like the steam of a locomotive, and ceases to exist after it leaves the body, and has no Immortal power in it; and that none of our professed Ministers of Christ had given them any substantial evidence of what constitutes the soul, or where it came from, up to the year 1849. But through the help of God in that year I gave to the leading advocate of Infidelity such evidence as got him to admit that a man had got a soul. Yet he tried to get over it by saying: That we had no positive evidence that it did exist before this state, or that it will exist after this state. (See No. 2 of the *Watchman.*) And now, through the help of God, I will show both by scripture and reason that the soul of man is a spiritual and Intelligent substance, which has some degree of the Immortal power in it, and did exist before this state, and will exist after this state, according to the will of its Maker; but that t requires three more elements to complete its Immortality and keep t in its Immortal life. And I will give both the Materialist and Spiritualist side of this important subject, so that my readers may see and judge correctly of which is the best, and choose for themselves.

First.—There was an advocate of Infidelity a few years ago undertook to prove in his lecture at Columbian Hall, in Grand street, that the soul of man had no existence after it left the body, and in his lecture he stated that there was a man who went from this country to Europe, and on his passage, when he was standing on the deck of the vessel, he got his skull bruised by a block falling from the rigging, and through that means lost his power of reason and became an idiot. ☞*Then the lecturer stated: That a part of that man's soul was dead and ceased to exist. And he asked us: What is the soul, or reflecting powers, or spirit? as the Christians call it. And then he said: That it was nothing but wind, or atmospheric air, and after it left the body it returned to its original element from which it proceeded.*☜ Here the lecturer overthrew his own doctrine by his admission that the soul returns to its original element from which it proceeded, and consequently did not come out of nothing, and therefore could not be reduced to nothing. But he did not see that point, for want of a sufficient understanding of his subject, until I showed it to him after his lecture, and then he tried to get over it by asking me what difference was there between the soul of man and the soul of a beast?

Now, the Bible shows to me that there is a great difference. For the soul of man came from the Holy Spirit, or inner glory of God, as a secondary power, like the rays of light and heat come from our sun, and gives life to vegetation, &c. Luke i. 34, 35. And it is an intelligent power which can receive and communicate ideas. For that Holy Spirit or glory of God is a spiritual, intelligent, and eternal substance that proceeds from his seven intellecteal powers, or spirits of Will, Wisdom, Reason, Understanding, Judgment, Conscience, and Memory,(Rev. v. 6, &c.,) which gives to the soul of man its eternal power and life, and therefore can support it in that life as long as the essence exists from which the soul came. (Rom. viii. 11; John i. 12; v. 21 to 27; x. 26 to 30; Rev. iii. 1, &c.) And the Infidels admit

that the natural rays of light and heat will continue in power so long as their essence, the sun, exists. Then how much more power, and life, and durability is there in the rays that come from the Holy Spirit or inner glory of God? But the spirit of beasts came from the outer glory of God, which is not an intelligent substance, as I shall show when I come on the subject of the glory of God. And it appears that the lecturer's object was to overthrow the Bible doctrine of the immortality of the soul of man; but instead of overthrowing it, he helped to confirm it, by his admission that the soul returns to its original element from which it proceeded, for so the Bible shows that the spirit returns to God who gave it. Job xxxiv. 14, 15; Eccl. xii. 7; Acts vii. 59.

Second.—Is Mr. Davis one of the chief leaders of the Spirit Rappers, who professes to be an independent clairvoyant! He contends that the soul of man came from the atmosphere. See the fourth lecture in his book on Animal Magnetism, in which he states as follows: ☞ *Animal Magnetism is a modification of caloric or atmospheric magnetism.*☜ When this fluid enters the system by the lungs and through the pores and glands of the flesh, the action of the physical system so changes and modifies it, that it becomes of a subtle and refined nature, so that it is fitted for its office in the sympathetic nerves, producing sensation and all the involuntary motions of the body, and transmitting these sensations to the brain. At the brain it undergoes another change or modification. ☞ *The volitive and magnetic action of the brain so changes this fluid, that it takes the most subtle and refined form that is capable of being produced when it composes the substance of the mind itself. Mind is magnetism; it is produced, or rather formed in the brain by means of the five senses, as we showed in our first lecture. It is then life—pure intelligence—that breath of God which he breathed into man when he became a living soul.*☜ Here Mr. Davis also represents that the soul of man came from the atmosphere, and therefore, only gas, according to his doctrine.

Third.—Is an advocate of infidelity, the name of Mr. Foster, who lectured at No. 5, Chatham Square, on the Material Theory of Life, in April, 1853. And he showed to us, by large drawings on canvas, in his lecture, that our world first came into existence in a liquid state by the gases which gradually cooled down into a solid on its surface. And then he said: ☞ *That nature tried her hand to make a man from the turtle to the monkey, and at last she accomplished her object. And the first thing she made was a turtle, which has some resemblance of the human form. The second thing she made was a lizard fish, which is more like the human form. The third thing she made was a bull-frog, which was the first thing that tried to speak, saying, "Wo, wo." The fourth thing she made was a monkey.*☜ And the lecturer stated that monkeys always told the truth by signs, when a storm was coming on, &c.; and that nature had thus been progressing in her work up to the present day.

Thus, according to Mr. Foster's doctrine, the souls of men, and all other things in this world came out of gases. But why did Mr. Foster change his term gas, and use the term nature, as he advanced in his lecture? Was it not because he saw that the term gas conveyed too gross an idea to carry out his system of intelligent operations with, by saying: That the gas tried her hand to make a man from the tur-

tle to the monkey, and at last she accomplished her object. Because for the gas to have any good object in making things, she must have a Will, and the power of Wisdom to contrive or invent things for that object. And the power of Reason, so as to reason within herself concerning her means and power, and causes and effects, and form some good reason or law which she can experiment on. And the power of Understanding, so as to apply her means systematically in some degree to produce the desired object. And the power of Judgment, so as to judge correctly in some degree of the deficiency and sufficiency of her power and means, and principle on which she operates to accomplish her object. And the power of Conscience, so that she cares, and feels, and knows, by some good rule or law, that the tendency of her labors will result in the advancement of her own glory and dignity, and the good of mankind, or else she might be progressing downwards to disgrace, and destruction of her interests, by making things worse instead of better. And the power of Memory, in which she can store her ideas so as to be ready for use according as they are required by the Will. But these seven intellectual powers are spiritual, and not material, and a power above matter, for they control and use matter according to their purpose. Thus my readers may see what a good and great genius, and rational, and understanding, and righteous judge, and conscious and knowing power the gas or mother nature is, if Mr. Foster's doctrine is true.

Fourth.—Is an advocate of infidelity, by the name of Mr. Brown, who stated in his lecture at No. 5 Chatham Square, in 1853 : ☞ *That what the Christians call the soul or spirit of man, is nothing more than the influence of the material brain of man, and dies with it.*☜ But he gave us no good evidence to substantiate his assertion.

Fifth.—Is Professor Bush, who advocated in his lecture at the Stuyvesant Institute : That the soul of man includes that of a spiritual body, and fills the material body like water fills a sponge, and at death it only flings off the material body like a garment, and then appears in the spirit world in a complete human form, and there it can speak and act like it did in this world, and needs no future resurrection. And Swedenborg advocated the same doctrine. See his book on the Intercourse between the Soul and the Body, in which he states as follows : ☞ *The unition of spiritual things with material things, may be compared to generous wine in a clean sponge.*☜ Thus, according to the above doctrine, when a man lost a leg or an arm, he would lose a part of his soul, which is not the case.

Sixth.—Is Mr. Lee, who advocated that the soul of man is an uncompounded spiritual essence which came from God. See his book entitled "Lee on the Soul." That book has been highly recommended by some of the other ministers. And on page 39, Mr. Lee states as follows : The soul is not matter, but spirit ; were it matter, in matter it would find the element of its own nature, and the fulness of its own happiness ; but it is a spirit, and in this respect like God, it originally came from God, and hence be happy in God alone, as God dwells in us and we in him. Again, on page 59 : ☞ *The soul being an immortal and uncompounded spiritual essence, as is fully proved in the first chapter, it cannot be effected by such agents as operate upon and destroy compound bodies and organisms.*☜ Here Mr. Lee gives

ground to infidels and others, who take up this doctrine and say: That if the soul of man came from the Christians' God as a spiritual essence, as some of our ministers tell us, then it must be a part of their God, or great First Cause, and according to their own doctrine, their God sends a part of himself into hell, to live in endless misery and corruption, and hate and curse him for keeping them in that extreme punishment. But I will show both by scripture and reason that that doctrine of Mr. Lee's is not correct.

Seventh.—Is the Watchman, who advocates that the soul of man came from the Holy Spirit or inner glory of God, and not as an essence, but as a secondary power, like the rays of light and heat come from the sun. And that our ministers are wrong who state that the soul of man is a spiritual essence that has immortality in itself, which will continue in a rebellious life after this state, in order to make their outrageous doctrine of endless misery and corruption without intermission in hell appear reasonable. But that doctrine contradicts both scripture and reason. ☞ *For God only is a spiritual essence, or the essence of all power, or the great First Cause, and support of all immortality, and that all the souls of angels and men come from him as secondary powers, and therefore depending on him for the support of their immortal life, as they have no support of their own. For there is no power but of God, and the powers that be are ordained of God,* (Rom. xiii. 1 ; 1 Tim. ii. 1 to 7 ; 1 Cor. xv. 24 to 28 ; Phil. iii. 21 ; Rev. v. 13 ; Ps. cxlv. 9 to 11, &c.) ☜

And the soul of man had only a small degree of the immortal power given to it at the beginning of this life, which requires three more elements to complete its immortality and qualify it for the immortal life, and those three elements are the Word and Spirit of God, and a glorified body at the resurrection, but these must be sought for, and are only obtained by prayer and a continuance in well doing. See John viii. 31, 32 ; Rom. viii. 14 ; ii. 5 to 11 ; Heb. xi. 6 ; 1 Peter iv. 12 to 14 ; Mat xxi. 22 ; John xiv. 13 to 17, &c. First is the Word of God or promise, which gives us the title to an immortal life according as we follow its instructions. Second is the Spirit of God, and this also is only to be obtained through asking, by prayer, according to his will, which is to lead us into the true sense of his word, and help to complete our immortality. Third is a glorified body at the resurrection, which is to come from the outer glory of God, and to be made like unto Christ's glorious body. See Matt. vii. 21 to 25 ; Luke x. 25 to 37 ; xi. 13 ; John xvii. 1 to 5 ; xvi. 13 ; Rom. viii. 9 to 39 ; vi. 4 ; 1 John v. 9 to 15 ; Mark viii. 38 ; 2 Thess. i. 7, 8 ; Heb. xii. 29 ; 1 Thess. iv. 13 to 18.

Again, the soul of man is surrounded with a mind something like an electrical substance, and the intellectual powers operate on the mind, and sends its rays of light and heat into all parts of the material body, and operates on it according to the will, and sometimes against the will, when the soul gets excited, as may be seen when a person's face flushes up on hearing any extraordinary news, &c. And the soul of man is the image and glory of God, and named by St Paul the inner man. (2 Cor. iv. 14 to 18 ; Luke ix. 27 to 31.) Yet that inner man is naked when it leaves the material body. Rev. vi. 9 to 11. Therefore Professor Bush is wrong who denies a future resurrection.

On the Glory of God or Essence of Life.

Watchman.—Since the infidels have charactered the Christians' God as a consuming fire, in order to make him appear as a great tyrant, in one of their pamphlets published in New York for the diffusion of scriptural knowledge; therefore I consider it to be my duty as an advocate of Christian principles, to show the true sense of that text in regard to the Lord being a consuming fire. And as the leading advocate of infidelity said, in his discussion with Dr. West, That he believed that there was a power in nature equal to all her productions, which he was willing to call God, or the God of nature, and that he did not understand what that power was, but he had come to learn from the Doctor. Now, as the Doctor could not tell him, therefore, through the help of God, I will tell him. That expression made use of by Moses and Paul in regard to the Lord being a consuming fire, (Deut. iv. 24; Heb. xii. 29,) alludes to the outer glory of God, or the light that he dwells in, which is an Eternal and Spiritual substance, and the vital principle from which all material substances is produced, and receive their power and life, and even the spirits of beasts come from this substance. Yet it is not an intelligent substance, that can reason from effects to causes, and receive and communicate ideas, but the fourth power of the Deity, which I shall show both by scripture and reason.

First.—See 1 Kings xix. 11 to 18. And behold, the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice, &c. Ps. civ. 1 to 4. Bless the Lord, O my soul, O Lord my God, thou art very great, thou art clothed with honor and majesty, who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain, &c. 1 Tim. vi. 14 to 16. Keep this commandment without spot unrebukable until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light.

Second part shows how matter is produced. See Gen. i. 1 to 25. And the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters, and God said, Let there be light, and there was light, &c. Ps. civ. 30 to 35. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth, the glory of the Lord shall endure for ever, the Lord shall rejoice in his works. He looketh on the earth and it trembleth; he toucheth the hills and they smoke, &c. Ps. 148, 4, 13. Praise him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord, for he commanded and they were created. Let them praise the name of the Lord, for his name alone is excellent, his glory is above the earth and heaven. Ps. cxxxix. 7 to 18. Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there, if I make my bed in hell, behold, thou art there. Acts xvii. 27 to 31. That they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us, for in him we live and move and have our being. John xvii. 3.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was. Numb. xiv. 10 to 24 ; Deut. iv. 36, &c.

Third part shows that the Lord can make manifest his glory to the human sight and feeling. See Exod. xxiv. 16, 17. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. 2 Kings vi. 17. And Elisha prayed and said, Lord, I pray thee open his eyes that he may see, and the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha. 1 Kings viii. 10, 11. And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister, because of the cloud, for the glory of the Lord had filled the house.

Fourth part shows that the Lord can, by the power of his outer glory, reduce material substances again to their former spiritual state. See Gen. xix. 24, 25. Then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven, and he overthrew those cities, and all the plain, &c. Lev. x. 2. And there went out fire from the Lord, and devoured them, and they died before the Lord. Numb. xvi. 35. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered incense. Judges vi. 21. Then the Angel of the Lord put forth the end of the staff that was in his hand and touched the flesh and the unleavened cakes, and there rose up fire out of the rock and consumed the flesh and the unleavened cakes. 1 Kings xviii. 38, 39. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

Fifth part shows that the Lord is to change the mortal bodies of the saints by this outward glory, and make them like his glorious body. See Rom. vi. 4. That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. viii. 11. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. Phil. iii. 20, 21. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. 1 Cor. xv. 43, 44. It is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body ; there is a natural body, and there is a spiritual body. Colo. iii. 1 to 4. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God ; set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God ; when Christ, who is our life, shall appear, then shall ye also appear with him in glory.—This shows that the Lord did not make this world out of nothing, as many of our ministers represent, but out of a pre-

existent something, and that something is the outer glory of God, or light and fire in which he dwells ; and this vital principle remains with a part of the human body until the resurrection, though it may be wafted through all the earth, until Christ gives it a new life when he comes in the glory of his Father. Mark viii. 38 ; 1 Thess. iv. 13 to 18.

Sixth part shows that there is a great difference between the outer glory of God and the inner glory, for the inner glory is an Intelligent substance, which proceeds from his Seven Intellectual Powers or Spirits, and is sent into all the earth. See Rev. v. 6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. (Acts ii. 1 to 18, &c.) Ezek. i. 26 to 28. And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne, was the likeness as the appearance of a man above upon it ; and I saw as the color of amber ; as the appearance of fire round about within it ; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it I fell upon my face, and I heard a voice of one that spake. Ezek. ii. 1 to 5. And he said unto me, Son of man, stand upon thy feet and I will speak unto thee, and the spirit entered into me, when he spake unto me, and set me upon my feet, &c. Ezek. iii. 12 to 27. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place, &c. ☞ *Habak. ii.* 14. *For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.* ☜

Seventh part shows that the inner glory of God, or Holy Spirit, is given to lead us into the true sense of his word, so that we can partake of the Divine nature according as we follow its instructions. See John xiv. 15, 16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you. John xv. 26. But when the Comforter is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John xvi. 13. Howbeit when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak ; and he will show you things to come. Matt. vii. 24 to 29. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock, &c. (Rom. x. 17 ; John viii. 31, 32, &c.) John i. 12. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. James i. 18. Of his own will begat he us with the word of truth. John iii. 5 to 21. Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the king-

dom of God, &c. 2 Peter i. 4. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature. Rom. viii. 14. For as many as are led by the Spirit of God, they are the sons of God. Titus i. 1, 2.

Eighth part shows that the soul of man came from the Holy Spirit or inner glory of God, and is supported with power and life by it. See 1 Cor. xi. 7. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. Eph. iii. 14 to 16. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. 1 Peter iv. 14. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you. 1 Peter v. 10. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect.

Ninth part shows how the soul of man came from the Holy Spirit or inner glory of God. See Luke i. 34, 35. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also, that holy thing which shall be born of thee, shall be called the Son of God. Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. John xx. 21, 22. Then said Jesus to them again, Peace be unto you, as my Father hath sent me, even so send I you; and when he had said this he breathed on them, and saith unto them, Receive ye the Holy Ghost. Exod. xxxi. 1 to 11; Isa. xi. 1 to 4, &c.

Tenth part shows that Christ is our brother in regard to his soul, but our everlasting God and Father in regard to his Word of Divine power. See John. xx. 17. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Isa. ix. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace, &c. Colo. i. 3 to 23.

Watchman.—I remember that a few years ago, when I was contending with a skeptic about God, that he showed to me a safe in his store, and said: That God was there, and his essence was there and every where. I then admitted of a degree of his power being there, but denied that his essence was there, and I showed to him the rays of the sun, that was shining through his window very powerfully, it being a hot summer's day, that made both he and I sweat, and I told him that he both saw and felt that there was a degree of the power of the sun in his store; but that its essence was ninety-five millions of miles off, and thus it is with God, for his essence dwells in heaven, but degrees of his power are through all worlds, and all that they contain, and in that power we live and move and have our being, and are depending upon it for life. See Rom. i. 16 to 25; Heb. xi. 6; Eph. iii. 2 to 20; Jer. ix. 23, 24; xxiii. 23 24; Phil. iii. 2 to 21, &c.

A Synopsis of what the Watchman considers to be Bible Doctrines.

1st. That the Christians' God is a Spiritual Essence, (or the essence of all power,) existing in Three Divine Powers of Soul, Word and Spirit, which are co-equal, co-essential, and co-eternal, Luke i. 35 ; Heb. i. 3 ; Rom. xv. 18, 19.

2nd. That Christ is the eternal Word of God, and the power by which the soul makes and upholds all things, and Christ is our brother in regard to his soul and body, but our God and everlasting Father by his Word of divine power, John i. 1 to 34 ; Eph. i. 9 to 14 ; Heb. i. 1 to 14 ; Colo. i. 15 to 17 ; John xx. 17 ; Isa. ix. 6, 7, &c.

3rd. That the Holy Spirit, or inner glory of God, proceeds from the Father, or soul, or intellectual powers, or seven spirits of God, Ezek. i. 3 to 28 ; Rev. v. 6 ; Isa. xi. 1 to 4 ; xlii. 1 to 8 ; John xv. 26, &c.

4th. That God only hath the essence of immortality dwelling in the light, or an effulgence of glory, and that the immortality of angels and men come from him as a secondary power, which has to depend on him for the support of their immortality, like the rays of light and heat come from the power of our sun, and gives life to vegetation, &c., without being particles of that sun, Rom. xiii. 1 ; Ps. civ. 1, 2 ; 1 Tim. vi. 12 to 16 ; Luke i. 35, &c.

5th. That the soul of man came from the power of the Holy Spirit, or inner glory of God, like the rays of light and heat come from the power of our sun, therefore it has a degree of the immortal power in it. Yet it requires three more elements to complete its immortality and qualify it for heaven, the perfect state, and the soul of Eve came from Adam, and then she became the mother of all living, therefore we are all brethren, Gen. ii. 7 ; iii. 15, 20 ; 1 Cor. iv. 15 to 17 ; James i. 18 ; John iii. 1 to 13 ; Rom. viii. 1 to 39 ; Luke i. 35, &c.

6th. The soul of man is constituted of a heart and mind, and seven intelligent powers, thus made or organized in the image of God, therefore qualified to reason with him, Gen. i. 26, 27 ; 1 Cor. xi. 7 ; Rev. v. 6 ; Isa. i. 18 to 20, &c.

7th. The soul of man continues in a conscious state after it leaves the body, for Christ commended his spirit into his Father's hands, and Stephen prayed to Christ to receive his spirit, which meant something more than saying, Lord receive my last breath ; or that the soul slept with the body until the resurrection, for the body gave up the soul, and Christ's body was to be the first that should rise from the dead ; but according to Mr. Storrs' doctrine, Moses was the first that rose from the dead, for Moses died and God buried him, and he appeared to Christ and talked to him at his transfiguration, Luke xvi. 19 to 31 ; xxiii. 46 ; Acts vii. 59 ; xxvi. 23 ; Deut. xxxiv. 4 to 6 ; Mark ix. 1 to 8, &c.

8th. That the Christians' God is a merciful, reasonable, and good being, and not an unmerciful and tyrannical God, as the Millerites and Infidels have represented him to be, (in making things worse instead of better,) for Christ has promised to have mercy on all men, even at the judgment of the unjust, as far as their case will admit of mercy, Ps. c. 5 ; Jer. iii. 12 to 18 ; Micah vi 8 ; Matt. v. 7 ; x. 40 to 42, &c.

9th. The plan of God's government is to overcome evil with good at the end, through experience, and an increase of knowledge, and a destruction of the cause of evil, Rom. v. 3 to 5 ; xii. 21 ; Dan. xii. 4 ;

Heb. ii. 14 ; 1 John iii. 8 ; Rev. xx. 11 to 15 ; Ps. cxlv. 3 to 20 ; Rev. v. 12, 13, &c.

10th. That the number seven is the main rule which the Lord works by in the plan of his government for his own honor, Gen. ii. 1 to 3 ; Lev. iv. 6 ; xxv. 8 to 27 ; Dan. iv. 16 ; Rev. i. 1 to 4, &c.

11th. That the Lord has given both the righteous and the presumptuous Jews into the hands of the despotic powers of this earth, for seven prophetic times, for their neglect of duty and bad conduct, Ezek. xxi. 3 to 5 ; Lev. xxvi. 14 to 46 ; 2 Chron. xxxiii. 9 to 11 ; Jer. xii. 7 to 17 ; Deut. xxvii. 26 ; Isa. v. 24, &c.

12th. That our Maker's object in bringing the righteous (or those who are disposed to do right, 2 Cor. viii. 12) into tribulation with the wicked, or trying their faith, is to purify unto himself a peculiar people, zealous of good works, for rulers, Deut. viii. 1 to 20 ; Dan. xii. 10 ; 1 Peter i. 7 to 25 ; Titus ii. 11 to 15 ; Exod. xix. 3 to 9 ; Rev. ii. 24 to 29, &c.

12th. That the prophetic periods are not past, as the Millerites have represented, for the 1335 days, or prophetic years, will only terminate after the overthrow of all the anti-Christian rulers, when the seven times of the Gentile power runs out, between 1866 and 1870, according to scripture, and the best evidence of the Church, Luke xxi. 20 to 24 ; Rom. xi. 25 to 32 ; Matt. xiii. 40 to 52, &c.

14th. That the sign of the coming of the Son of man is to be the Ancient of days, or God the Father, who is to come a short time before Christ, and appear with his glory in the heavens, or firmament, Dan. vii. 9 to 14 ; Ps. cii. 16 ; Matt. xxiv. 23 to 30, &c.

15th. That it is our duty to exhort one another, and so much the more as we see the day of the Lord approaching, by the prophetic periods, and to look for that blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ, Heb. x. 23 to 25 ; ix. 28 ; Titus ii. 11 to 15 ; 2 Tim. iv. 1 to 8 ; Rev. xii. 12 ; xiii. 5 ; Dan. vii. 21, 22, &c.

16. That the glorious appearing of the great God and our Saviour Jesus Christ will begin between the present day and the end of the Jewish year 1870, according to scripture and the best evidence of the Church, or else we shall all be in the dark on the prophetic periods, Lev. xxvi. 14 to 46 ; Dan. viii. 13, 14 ; Luke xxi. 7 to 36 ; Matt. xxiv. 23 to 30 ; Rom. xi. 25 to 32 ; Rev. xii. 12, &c.

17th. That Christ is now this year, 1854, bringing about a state of things in favor of Jerusalem and his people by this religious war, so as to fulfil that prediction in Ps. cii. 13, Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come, Dan. viii. 15–17, &c.

18th. After the Ancient of days comes the world is to be warned from infallible authority, and by faithful messengers who are to proclaim the everlasting Gospel to every nation, kindred, tongue and people, saying, Fear God and give glory to him, for the hour of his judgment is come, Rev. xiv. 6 to 12 ; xviii. 4 to 10 ; Jude 14, 15, &c.

19th. That all the people will be under condemnation, when the Ancient of days comes, who are found in rebellion against the gospel of Christ, or neglecting their duty for any selfish or worldly object, therefore their names will not be written in his book of remembrance

as being justifiable, and consequently lose all claim to any heavenly inheritance, Matt. xvi. 24 to 27 ; James iv. 4 ; Luke xxi. 24 to 36 ; Mal. iii. 13 to 18 ; Dan. xii. 1 ; 1 Cor. ix. 24 to 27 ; Heb. xii. 1 to 9.

20th. That Christ may appear within that prophetic hour, and raise the righteous dead, and change the righteous living, and present them to the Ancient of days, and receive his kingdom from him, and prepare to execute judgment, Dan. vii. 13, 14 ; 1 Thess. iv. 13 to 18 ; Isa. xxvi. 20, 21 ; Rev. xv. 1 to 8, &c.

21st. There will be mercy when Christ comes, for all the people who submit to him and obey his everlasting Gospel, and the Bible shows that the Millerite doctrine of no mercy for the ignorant at Christ's coming is not true, Matt. v. 7 ; 1 Tim. i. 12 to 16 ; John ix. 39 to 41 ; Jude 14 to 21 ; Lev. iv. 1 to 35 ; v. 7 to 19 ; Ps. c. 5.

22nd. That Christ comes to instruct, and convince, and save those people who take the warning and obey his Gospel, and not to destroy them from off the face of the earth and send them to hell, without first giving them correct instruction and warning, Ps. ii. 6 to 12 ; lxxii. 1 to 19 ; 1 Tim. ii. 1 to 8 ; Jude 14, 15 ; Rev. xviii. 1 to 10, &c.

23d. That a great number both of Gentiles and Jews will take the warning and submit to Christ and obey his Gospel, and thus be brought into the kingdom of God on earth, as subjects without any inheritance, Ps. lxvi. 3, 4 ; Zech. ii. 10 to 13 ; viii. 20 to 23 ; xiv. 1 to 21 ; Isa. lx. 1 to 22, &c.

24th. That the seven last plagues are yet in the future, and did not end in 1840, as the Millerites have represented them ; and the object of those plagues is to bring the unjust to a better sense of their dependence and duties, Isa. i. 27, 28 ; xxvi. 8 to 14 ; Rev. xv. 1 to 8.

25th. That the taking away of Satan's dominion is to be a gradual work, and not an instantaneous work, as the Millerites have represented it, Dan. ii. 44 ; vii. 26 ; 2 Thess. ii. 7 to 13 ; Matt. xiii. 36 to 43 ; Rev. xvi. 1 to 21, &c.

26th. That all the presumptuous sinners are to be destroyed from off this earth, and sent to prison until the general judgment, who will not submit to Christ and obey his Gospel, after they are correctly instructed and warned, and they will not be allowed to remain in the four corners of this earth during the thousand years' reign of Christ, as Professor Stuart and other ministers have represented, Dan. vii. 13, 14 ; Isa. xxiv. 21 to 23 ; lx. 12 to 22 ; 2 Thess. i. 3 to 10 ; Rev. xi. 15 to 18.

27th. That Jerusalem will yet rule over her Roman oppressor, Isa. lx. 1 to 22 ; Micah iv. 1 to 7 ; Zech. xii. 1 to 14 ; xiv. 1 to 21, &c.

28th. That Christ is to reign personally and visibly on the throne of his father David in Jerusalem, by his glory, like his Father reigned over the Jews, Ezek. xxi. 25 to 27 ; Luke i. 30 to 33 ; Acts iii. 19 to 21 ; Dan. vii. 13, 14 ; Isa xxiv. 21 to 23 ; Micah iv. 1 to 7 ; Exod. xxv. 21, 22, &c.

29th. That Christ and his saints are to rule over all the nations of this earth with a rod of iron or force, by plagues upon the presmptuous sinners, for a thousand years, during the Sabbath of rest, Rev. ii. 24 to 29 ; v. 10, xx. 1 to 6 ; Zech. xiv. 16 to 21 ; Heb. iv. 1 to 16, &c.

30th. There is a hell, or prison, or purgatory, where those people who die in an unjust state are sent to until the general judgment ; yet not a purgatory where they purify and qualify souls for heaven by force

of punishment, as the Roman Catholics, and some of the Universalists represent. But a purgatory where the unjust are brought under serious reflections, and bitter taunts and reproaches, and deep anguish of soul, with waves of trouble and sorrow, in regard to their past life, and there submit to Christ through necessity, and then pray to him to fulfil his promise of mercy at the general judgment, 1 Cor. xv. 24 to 28 ; Luke xvi. 19 to 31 ; 2 Sam. xxii. 1 to 7 ; Ps. cxvi. 1 to 8 ; Isa. xiv. 1 to 27 ; Matt. v. 7 ; x. 40 to 42 ; Rev. v. 13, &c.

31st. The justified are those people who voluntarily submit to the Lord's instruction in this life, and obey it through a love of the principles and spirit of his government, and this makes the great distinction between them and the unjust, and the rulers and subjects, and the heirs and disinherited, Rev. ii. 24 to 29 ; Rom. viii. 13 to 17 ; Luke xiii. 28 ; Numb. xiv. 10 to 12, Matt. v. 5, &c.

32d. That it is our greatest interest and duty for to learn to understand the true principles and spirit of God's government, and Christ shows to us how we are to learn, John v. 39 : Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Eph. v. 17 : Wherefore be ye not unwise, but understanding what the will of the Lord is. John iv. 21 to 24 ; Luke x. 25 to 37 ; Prov. iv. 13 ; Matt. xxi. 22 ; vii. 24 to 29 ; Hosea xiv. 9 ; Jer. ix. 23, 24 ; John xiv. 13 to 21 ; xvi. 13 to 15 ; Phil. iii. 7 to 21 ; Eph vi. 1 to 18 ; Colo. i. 3 to 28, &c.

33d. The object of Christ's coming is to destroy Satan and his works, and restore all things spoken of by the prophets, to as good a state at the end as they were at the beginning, and when the cause is destroyed, then the effect will cease, Heb. ii. 14 to 18 ; 1 John iii. 8 ; Rev. xi. 15 to 18 ; Isa. i. 24 to 28 ; Acts iii 12 to 21 ; Matt. xv. 13.

34th. That Satan is to be let loose again for a little season after the thousand years reign of Christ, to try the people's faithfulness to Christ's government, and when Satan managed to seduce some of the bright angelic hosts in heaven to rebel against the laws of God, how much easier will it be for him to seduce some of the weak-minded and ignorant people of this earth to rebel against Christ's government, and bring destruction on themselves, who neglect to gather a knowledge of their true interests and duty, Rev. xx. 7 to 10 ; xii. 7 to 17 ; 1 Peter iv. 12 to 19 ; Dan. xii. 4, 10 ; Hosea iv. 6 ; Rev. xx. 6 to 9 , Rom. vi. 16, &c.

35th. After the Lord has destroyed all the evil from off the earth, then he reduces this world also to its former spiritual state, and causes a general resurrection of the unjust, who must all appear before the judgment-seat of Christ and give an account of their deeds done in the body, which are written in the books, Rev. xx. 11 to 13 ; Heb. i. 10 to 12 ; Rom. xiv. 10 to 12, &c.

36th. There will be mercy at the general judgment for all the unjust, according to their works of mercy and charity in this life, for every man is to be rewarded according to his works, so that even those who have only given a cup of cold water to one of their brethren for the service of Christ, will not lose his reward, But they who have shown no mercy is to have judgment without mercy, Matt. v. 7 ; x. 34 to 42 ; xvi. 24 to 27 ; xxv. 24 to 46 ; Rom. xi. 25 to 32 ; 1 Cor ix. 16 to 27 ; James ii. 13, &c.

No. 4.

A REPLY TO DR. SAWYER OF THE UNIVERSALIST CHURCH, On the Destiny of Man.

Watchman.—Although I cannot agree with Dr. Sawyer on his doctrine of the final holiness of all men. Yet to be consistent with the Bible, of acknowledging things according to the evidence they present, Matt. vii. 12. I must admit that Mr. Sawyer's doctrine of the Almighty being our Father, is in a better sense than that advocated by Mr. Wescott the Baptist minister. For after the Baptist minister got into his own church, and had all the argument to himself, he tried to get over the doctor's arguments by saying, That the beasts, and birds, and fish, was God's creatures as much as we are; and thus tried to bring down the souls of men to the level of the brute creation, which shows what low degrading means some ministers will resort to for selfish and sectarian objects, instead of following Christ's instructions on those important subjects. See Matt. x. 31. Mark viii. 34 to 38, &c.

Again, I admit that Dr. Sawyer had the best of the argument in the discussion with the Methodist minister on the Punishment of the Unjust; for as the Dr. said, That if endless misery was to be the punishment of the unjust, it would be a Father's hand that would inflict it; which contradicts scripture and represents the Almighty, as the greatest tyrant that ever existed, and helps to confirm some of the infidel doctrines, even if we came from nothing; but we are his offspring, and therefore came from him. Again, another minister in this city a few days since, the name of Mr. Hatfield whom I have found to be very plain, open, candid and honest in his preaching on some subjects; but in trying to make his doctrine of endless misery appear true, he represented that the Almighty was more than a father, for he was also a judge, and if it was right for him to inflict his people with one hour of misery in this life, it would be right for him to inflict them with eternal misery in the next. I admit that the Almighty is also a judge, but the Bible represents him as exercising so much more of that conscious, noble, generous, charitable and friendly spirit which belongs to the character of a good judge, than what is exercised by a tyrant. And shall not the Judge of all the earth do right. Gen. xviii. 25 to 32, &c.

See Ps. ciii. 8 to 14. The Lord is merciful and gracious, slow to anger, and plenteous in mercy, He will not always chide, neither will he keep his anger forever, &c. Jer. iii. 12. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful saith the Lord, and I will not keep anger for ever. Judges x. 16. And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel. Isa. i. 18 to 20. Come now, and let us reason together, saith the Lord, &c.

Watchman.—I have written to Dr. Sawyer for evidence on his doctrine of the Holiness of all Men; but he has not given any substantial evidence as may be seen by his comments; yet I esteem him for his labor in giving to me his evidence at my request.

J. MITCHELL, 10 Eldridge st., N. Y., Price 6d. a number, with cover.

Dear brother—I attended your preaching in the evening of the 19th of the last month, at the Orchard-street church, and I took a few notes of your sermon (on Deut. xxxii. 31.) And as you said that you took the Bible for your only creed in religious matters, and by that means you could grow a little, or progress in religion. Now, brother, I also take the Bible for my only infallible rule of faith and practice, and I wish to know the reason why you and I differ in regard to the true sense or meaning, or doctrines of the Bible, for I am willing to go as far on the principle of charity as the Bible will admit of. But in all my search through the Bible, I have not yet found any part of it which authorises the doctrine of the final holiness of all men ; but if you show to me any proper and substantial ground in scripture for that doctrine, I will thank you for your labor, (1 Thess. v. 12—24,) for I wish to arrive at the truth of this important subject. I will call for the information after you have had the notes one week.

I remain your humble servant,

J. MITCHELL, *N. Y. Sept.* 1855.

Please to examine these notes, and if you see any thing wrong in them correct it, and subscribe your name to them.

The following notes have been revised and corrected by the Doctor.

1. *Doctor.*—The doctrine of endless punishment, which is advocated by the orthodox churches, must be either true or false. If it is true, then so much worse for the human race ; but if it is false, then it is mischievous and abominable—though men may run into many errors, and serious errors in doctrine, and yet be christians.

2. *Doctor.*—Their rock is not as our rock in regard to the Godhead, for the Trinitarians, by their doctrine of the trinity, represent three Gods ; but we believe that there is but one God, the Father of whom are all things and we in him ; and that there is united with the Father the Lord Jesus Christ, by whom are all things and we by him, 1 Cor. viii. 6. Trinitarianism runs either into three Gods, (in theism,) or into absolute monotheism, or one God in three forms—three modes of manifestation. Whoever attempts to explain the doctrine will find himself necessarily sliding into one of these views—an absolute trinity, or triunity, is in its very expression absurd. 3. None of the Trinitarians themselves know which of the three Gods is the right one to pray to, and I know of only one man who has taught us how to pray to the trinity, which may be seen in the language of the Athanasian creed ; and also a prayer in the English prayer book, where the petition is first offered to God the Father, second to God the Son, third to God the Holy Ghost, and finally to the holy and blessed Trinity. But we pray to God the Father in the name of Jesus Christ, and Christ himself prayed to the Father, and has taught us to pray to the Father and to none else. (John xvi. 26.) 4. *Trinitarianism tends to break down reason, for it teaches what contradicts reason—what reason cannot understand nor in any manner apprehend.*

5. *Doctor.*—Their rock is not as our rock in regard to justice ; for we believe that every man is to be rewarded according to his works. Look at the history of Esther and the gallows that Haman erected for Mordecai, for at the end Haman was hung upon it himself ; we call that justice. And how often do we see right mourning in poverty and rags, while wrong is flourishing in the luxuries of life, which shows that right does not always get justice in this life, but it will in the next; and the human soul has a right to demand justice according to the high character of God.

6. *Doctor.*—Their rock is not as our rock in regard to moral government ; for we believe that God created all men to be holy and happy in him, and that he chastises us for our profit, that we may be partakers of his holiness, (Heb. xii. 9, 10,) and he will surely bring us to that destiny and never leave us. Was God compelled to create men? certainly not. And the orthodox Churches pray that all men may be saved and come unto the knowledge of the truth, (1 Tim. ii. 1–4) ; but do the theories of the religious world teach such a result? no, for they teach that the unjust are to have an eternal life of the most grievous torments of soul and body without intermission in hell. I do not deny that any believe in endless punishment, but maintain that none desire it—that all pray for Universalism. The evidences of Universalism are very various, and may be stated in a great variety of ways ; allow me to suggest the following for your consideration : 1. Suppose God, when he created man, had some end in view ; what was it? ☞ *The chief end of man is to glorify God and enjoy him for ever—in other words, to be holy and happy—this was the promised end of all.*☜ But to be capable of glorifying God and enjoying him forever, man must be a moral being, and to be moral he must be free, and if morally free, then it was possible for him to sin—through his moral powers man became a sinner. 2. For a sinner to glorify God and enjoy him, it is indispensable that he should be saved—saved not from the punishment of sin, but from sin itself, from the commission of sin, the love of sin 3. Christ was sent into the world to work out this salvation He was called Jesus because he was to save his people from their sins, (Matt. i. 21.) He was sent to the world by the Father, who loved the world and would have the world saved—mark, not a few out of the world, but the whole world. 5. In executing his mission, Christ died the death of the cross—died for all, gave himself a ransom for all, tasted death for every man. 6. As the result of this mission and death, all men will ultimately be saved : And I, if I be lifted up from the earth, will draw all men unto me ; He shall see of the travail of his soul and be satisfied ; He must reign till he shall have subdued all things to himself, and then he shall become subject to the Father and God be all in all ; For in the name of Jesus every knee shall bow, of things in heaven and things on the earth, and things under the earth, and every tongue shall confess that he is Lord to the glory of God the Father. Thus reason and scripture unite to teach that the devil shall be destroyed and sin put away, and everlasting righteousness be brought in.

1. *Watchman.*—The Bible shows to me that the punishment of the unjust is unlimited, and that the happiness of the righteous and punishment of the unjust is alike in its duration, and gives no ground for the doctrine of limited punishment to the unjust; and will the Doctor say that the following texts only mean a limited punishment to the unjust: (See Dan. xii 1–3.) And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Matt. xxv. 46, And these shall go away into everlasting punishment, but the righteous into life eternal. 2 Thess. i. 3–11, Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Matt. xii. 32, And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. Rev. xxii. 11, He that is unjust let him be unjust still, and he that is holy let him be holy still.

Yet I believe that the orthodox (as they are named) are wrong in only representing two places for the human race after this life, viz., Heaven for the justified, and an eternal life of the most grievous torments of soul and body without intermission in hell for the unjust. For the Bible shows to me that those of the unjust who obtain mercy and a continuance of life at the genera judgment, (Matt. v. 7, x. 41, 42) are to have a moderate punishment, and that is to be cast out from the presence of the Lord and from the glory of his power, or, banished from heaven to some other planets, under everlasting shame, disgrace, and contempt, See Matt. viii. 12, 1 Cor. ix. 27, 2 Thess. i. 7–11, Luke xii. 47–53, xiii. 28, xiv. 33–35, John v. 22–29, Rev. xxii. 14, 15, &c. That will not be extreme punishment, for they will submit to all the laws of God and swear allegiance to his government, before the promise of a future life is given to them. Ps. lxvi. 3, Isa. xlv. 22–25, Phil. iii. 13–21, 1 Cor. xv. 24–28, &c. And when they are under subjection they will not be in rebellion; then various seasons and degrees of happiness will follow, for obedience to the laws of God will produce happiness even in the farthest planets of God's universe, and there are many sweets in life under a great variety of circumstances, as may be seen in this life. But the presumptuous sinners are to be cast into a lake of fire and brimstone, which is the second death, and thus be deprived of the blessings of life. See John iii. 36, Matt. xxv. 41, Rev. xx. 11–15, xxi. 7, 8, &c.

And even our astronomers show to us that our Maker has plenty of planets to send the unjust to without taking them to that perfect state of holiness and happiness in heaven, for heaven is the place where the rulers are to dwell, who have voluntarily accepted of the laws of God and obeyed them according to their knowledge and means—Ps. ciii. 19, ci. 6, cxl. 13, John xii. 26, Rev. ii. 24–29, Luke xix. 12–27, Matt. xxiv. 45–51, &c. And there will be no life given to the presumptuous sinners, and those who have shown no mercy, for they are to have judgment without mercy and to be destroyed without remedy; James ii. 13, Prov. xxix

The Watchman's Reply to Dr. Sawyer on the Doctrine of the Trinity.

Watchman.—In regard to the Trinitarians representing three Gods by their doctrine of the Trinity, and not knowing which is the right one to pray to. Now for my part I am not responsible for what other people believe, as I am not a minister of the gospel of Christ. Yet I consider it to be my greatest interest and duty for to learn to know the truth of the gospel of Christ, and to exhort others according as I find the best evidence of the truth, Rom. xv. 4 to 13. Heb. iii. 12 to 19, &c. And the first principle of Protestantism, is to search the scriptures ourselves, and discover according to the best of our understanding, what they teach and what they do not teach, so as to be able to give a good reason of our hope or belief, on sound principles, (1 Peter iii. 15 ; John v. 39; Luke vi. 46 to 49, &c.) and not have Infidels saying with truth, That the Christians themselves don't know what they worship, or as Christ, said to the woman of Samaria, Ye worship ye know not what. God is a Spirit and they that worship him must worship him in Spirit and in Truth, for the Father seeketh such to worship him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent, John iv. 23, 24. xvii. 3. 2 Peter iii. 18. Jer. ix. 23, 24, &c.

2. I admit that the Bible in general, or in most cases, teaches us to pray to God the Father in the name of Christ. Yet in some cases, it shows that it is proper and necessary to pray to Christ ; For we are commanded to honor the Son even as we honor the Father, John v. 22. 23 ; And especially since the Father hath given him power over all flesh, John xvii. 1, 2 ; And the keys of hell and death, Rev. i. 18 ; And Christ was manifested—to destroy him that had the power of death, that is the devil and his works, 1 John iii. 8. Heb. ii. 14, 15, and to subdue all things unto himself, Phil. iii. 12 to 21. 1 Cor. xv. 24 to 28. And Jacob and Stephen and Paul, prayed to Christ, Gen. xlviii. 15, 16. Acts vii. 59. 2 Tim. iv. 22, &c. Now is it not right for to pray to Christ, to speedily accomplish that great work of subduing all things to himself, which he has voluntarily undertaken, John iv. 34 ; 10. 17, 18. Heb. x. 7 to 31. &c.

3. Again, both the apostles and angels worship Christ, See 2 Peter iii. 18. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ : To him be glory both now and forever, Amen. Matt. xxviii. 9 to 20, And they came and held him by the feet and worshiped him, &c. Heb. i. 6, When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. 1 Peter iii. 22, Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him. Rev. v. 13, 14, And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever, And the four beasts said, Amen. Now would it be consistent with scripture, for to give such honor and glory

to Christ, if he was only a creature, which belongs exclusively to the Creator? I think not, See Isa. xlviii. 11, I will not give my glory unto another. Rom. i. 25, Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator. Exod. xx. 3 to 6, Thou shalt have no other Gods before me, &c. Exod. xxxiv. 14–16, For thou shalt worship no other God, for the Lord is a jealous God, &c.

4. The Bible shows that Christ possesses two natures, first is the uncreated Word of God, second is his human nature which was united to the Word of divine power, See John i. 1 to 14, In the beginning was the Word, and the Word was with God, and the Word was God, the same was in the beginning with God, All things were made by him, and without him was not any thing made that was made; In him was life, and the life was the light of men, &c. Luke iv. 4, And Jesus answered him saying, It is written; That man shall not live by bread alone, but by every word of God. John xvi. 7 to 15, Howbeit, when he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come, He shall glorify me, for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall shew it unto you. Colo. i. 16, 17, For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers—all things were created by him and for him, and he is before all things, and by him all things consist. Rev xix., 11–16. And his name is called the Word of God, &c. Thus the Bible shows that Christ is both our Creator and Preserver; therefore I worship him as such and not as a creature.

5. Again, the Bible shows that Christ is our Mighty God and Everlasting Father, by his Word of Divine power, and when man was to be made the Trinity was called into action, see Isa. ix. 6, 7, For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Gen. i. 26, 27, And God said, let us make man in our image, after our likeness, &c. So God created man in his own image, in the image of God created he him, male and female created he them. Gen. ix. 6, Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man. 1 Cor. xi. 7, For a man, indeed, ought not to cover his head, for he is the image and glory of God, but the woman is the glory of the man. Eph. iii. 16–19, That he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man, &c. 1 Pet. i. 23, Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.

6. Again, Both experience and Scripture show that the inner man, which is the image and glory of God, contains three powers: first is the soul, or intellectual powers of will, wisdom, rea-

son, understanding, judgment, conscience and memory, which is surrounded with a mind, and has the power of containing and receiving impressions from various sources ; second is the spirit, or ideas that the soul possesses and gathers from instruction, and books, and other things which stimulates it to action ; third is the power of speech by which the soul communicates its ideas to other souls and influences them to action, &c., and it takes those three powers to constitute the inner man. And the soul may surround itself with a beautiful paradise by a selection and cultivation of good ideas or knowledge, See Prov. viii. 10–36, Phil. iii. 8–10, Rom. viii. 4–17, Col. i. 2–15, 1 Cor. ii. 4–15, &c. And even our natural sun contains three powers : first is the power of heat which gives life to vegetation, &c., second is the power of attraction, third is the power of repulsion ; yet those three powers make but one sun. Thus there must be three powers in God, from which those powers proceed ; for there is no power but of God, and the powers that be are ordained of God, Rom. xiii. 1, &c.

7. ☞*Again, the Bible shows that our Rock, or the Christian's God, is constituted of three Divine Powers of Soul, Word, and Spirit, that are dependent on each other, and therefore Co-equal, Co-essential, and Co-eternal;* ☜ which makes but one God of Omniscience, Omnipotence, and Omnipresence, and that the Soul, or Father, is the Controlling Power, who worketh all things after the counsel of his own will, and upholds all things by the Word of his power, and works mighty signs and wonders by the power of his Holy Spirit—Luke i. 34, 35 ; Eph. i. 10, 11 ; Heb. i. 1–3 ; Rom. xv. 13–19, &c. ☞*John* xiv. 7–11,—*If ye had known me ye should have known my Father also, and from henceforth ye know him and have seen him ; Philip saith unto him, Lord, show us the Father, and it sufficeth us ; Jesus saith unto him, have I been so long time with you, and yet hast thou not known me, Philip ; he that hath seen me hath seen the Father, and how sayest thou, then, show us the Father ? believest thou not that I am in the Father and the Father in me ; the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works ; believe me that I am in the Father and the Father in me. John* x. 30, *I and my Father are one.*☜

8. Again, the Word and Spirit of God is represented by Scripture as the two arms of his power ; see Deut. xxxiii. 27, The Eternal God is thy Refuge, and underneath are the everlasting arms, &c. ; Isa. lxii. 8, The Lord hath sworn by his right hand and by the arm of his strength, &c. ; Jer. xxvii. 4–7, Thus saith the Lord of Hosts, the God of Israel, thus shall ye say to your masters : I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, &c. ; 2 Chron. xxxii. 8, With him is an arm of flesh, but with us is the Lord our God to help us and to fight our battles, &c. ; Ps. xcviii. 1–9, His right hand and his holy arm hath gotten him the victory, &c. ; Job xl. 9, Hast thou an arm like God, or canst thou thunder with a voice like him ; Isa. lii. 10, The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God ;

Ps. lxxvii, 15, Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph ; Isa. liii, 1–12, Who hath believed our report, and to whom is the arm of the Lord revealed, &c. John xii. 37–46.

9. The Bible shows that Christ existed in the form of an angel also, before he voluntarily took upon himself our nature ; see Gen. xlviii. 15, 16, And he blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads ; Gen. xviii. 1–33, And the Lord appeared unto him in the plains of Mamre, &c., and he lifted up his eyes and looked, and lo three men stood by him, &c. ; Gen. xxxii. 24–30, And Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved ; Exod. iii. 2–22, And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, &c., 4, And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, &c. ; 6, He said I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob, &c. ☞ Exod. vi. 2–8, *And God spake unto Moses and said unto him, I am the Lord, and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty ; but by my name,* JEHOVAH, *was I not known to them.* ☜

10. Again, the Bible shows that it was Christ who brought the Israelites out of Egypt, and led them through the wilderness, and put them in possession of the promised land ; see Exod. xxxiii. 14–23, And he said my presence shall go with thee and I will give thee rest ; and he said unto him, if thy presence go not with me, carry us not up hence, &c. ; Exod. xv. 6–16, Thy right hand, O, Lord, is become glorious in power ; thy right hand, O, Lord, hath dashed in pieces the enemy, &c. ; Isa. lxiii. 9–12, In all their affliction he was afflicted, and the angel of his presence saved them, in his love and in his pity he redeemed them, and he bare them and carried them all the days of old, &c., 11, Where is he that put his Holy Spirit within them, that led them by the right hand of Moses with his glorious arm, dividing the water before them to make himself an everlasting name ; Ps. xliv. 1–3, For they got not the land in possession by their own sword, neither did their own arm save them ; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favour unto them ; 1 Cor. x. 1–13, And did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ.

Now, brother, when you produce better evidence that your Rock, or one Power, created the Word and Spirit of God out of nothing, than what I have done of their being uncreated, then I will admit of your doctrine, but not till then. And you may see in those four last numbers of the *Watchman* that, instead of Trinitarianism tending to break down reason, it helps to strengthen reason by leading people into the Scriptural sense of God, so that they may, in some degree, worship him in spirit and in truth.

On the end God had in view when he created Man.

Watchman.—In regard to the end which God had in view when he made this world and gave to man a probationary state of existence: The Bible shows to me that the Lord's object was, to give eternal life to those people who voluntarily obeyed his laws, and to destroy the presumptuous sinners who persisted in violating them, and corrupting and injuring his works; and he has set life and death before the people from Genesis to Revelation; ☞ see Titus i. 1, 2, *Paul, a servant of God and an apostle of Jesus Christ, &c. In hope of eternal life, which God that cannot lie, promised before the world began,* Prov. xvi. 4. *The Lord hath made all things for himself, yea even the wicked for the day of evil.* Mal. iv. 1–3, And the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the sun of righteousness arise with healing in his wings, &c.; 2 Peter ii. 9–12, The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, self-willed, &c., but these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

2. Again, the Bible shows that all the human race have sinned, and therefore under the curse and sentence of death by the law, and that the Lord was under no obligation to give us the promise of a future life, and he would have done us no injustice if he had left us all in the grave at the end of this life. See Gen. ii. 17, But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die; Ezek. xviii. 4, Behold all souls are mine, as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die; Deut. xxvii. 26, Cursed be he that confirmeth not all the words of this law to do them; Num. xv. 30–36, But the soul that doeth aught presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord, and that soul shall be cut off from among his people, because he hath despised the Word of the Lord and hath broken his commandment, that soul shall utterly be cut off, &c. *Deut.* xxx. 19, 20, *I call heaven and earth to record this day against you, that I have set before you, life and death, blessing and cursing; therefore choose life that both thou and thy seed may live.*

3. Again, both Scripture and reason show that it is not only just, but good, for the Lord to take away life in extreme evils, or presumptuous conduct; and even the Doctor himself has admitted that it is just for men to take away life in such cases, which they never gave; then how much more just is it in God for to take away that life which he gave, from people who persist in violating his laws, and corrupting and injuring his works, in the face of warning, and light, and knowledge; for how could the Lord make any progress in his universe for the better, if he did not put a stop to such conduct; see Gen. vi.

12, 13, And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth, and God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth. ☞*Rev.* xi. 18, *And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great, and shouldest destroy them which destroy the earth.*

4. Again, the Bible shows that we have lost all claim of being sons and daughters to God, by the law, in yielding obedience to Satan instead of our Creator, therefore we are called servants in Scripture; see ☞*Rom.* vi. 16, *Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, Matt.* vi. 24. *No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon.* John viii. 43–44, Why do ye not understand my speech, even because ye cannot hear my word; ye are of your father, the devil, and the lusts of your father ye will do. Rom. i. 25, Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, &c.; 2 Peter, ii. 19, While they promise them liberty, they, themselves, are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage.

5. Again, the Bible shows that there is no way for the presumptuous sinners to escape the penalty of the law who die in their sins, without Christ for their friend, to stand before his Father and plead for them as their wonderful Counsellor and Surety: see John viii. 21, Then said Jesus again unto them, I go my way and ye shall seek me, and shall die in your sins; whither I go ye cannot come; Matt. x. 33, Whosoever shall deny me before men, him will I also deny before my Father which is in heaven; (Rev. iii. 5, 6; 1 Peter, iv. 17, 18.) Heb. xii. 25–29, See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from Heaven, &c., 1st Thess. v. 3; For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. Matt. xxiii. 33; Ye serpents, ye generation of vipers, how can ye escape the damnation of hell.

6. Again, the Bible shows, That the presumtuous sinners is to have judgment without mercy, who have shown no mercy, and to be destroyed without remedy, and whatsoever a man soweth that shall he also reap, See James ii. 13; For he shall have judgment without mercy that hath showed no mercy. Prov. xxix. 1; He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy. Gal. vi. 7–8; Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to

the spirit, shall of the spirit reap life everlasting. Thus it is both just and right, not to allow the presumptuous sinners life at the general judgment; for how many horrid murders, &c., do we have an account of in the papers, and books, &c., committed by that class of people, who would not allow their victims either warning or mercy; and if I had to sit as a juryman on their case, my conscience would not consent to their having any mercy and life, who would not allow it to others when it was in their power. St. Paul says, that the saints are to judge the world; See 1st Cor. vi. 2 to 4. And I heard the Doctor himself say in his lecture on the Papal Inquisition, that the very devil himself could not invent greater cruelties than what the Inquisition invented and executed. Now, if the Doctor should be one of the jury on their case, would he consent to their having mercy and life, who would not allow it themselves? If he did, would that be rewarding them according to their works, or letting them reap what they had sowed, I think not.

7. Again. the Bible shows, that the end of presumptuous sinners is death and not life, See 2d Cor. xi. 13 to 15, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. Phil. iii. 18, 19; For many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things. Jam. iv. 4; Whosoever therefore will be a friend of the world is the enemy of God. Nah. i. 2; The Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. Luke xix. 27; But those mine enemies which would not that I should reign over them, bring hither, and slay them before me, &c Rom. vi. 21 to 23; What fruit had ye then in those things whereof ye are now ashamed, for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. James i. 15; Then when lust hath conceived it bringeth forth sin, and sin when it is finished, bringeth forth death.

8. The Bible shows, that the Lord has given no ground, either in blessing or promise for the presumptuous sinners to build a hope of life upon, See Psalms xxxvii, 20; But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away. Ps. civ. 35; Let the sinners be consumed out of the earth, and let the wicked be no more. Psalm cxxxix. 19 to 22; Surely thou wilt slay the wicked O God, depart from me therefore ye bloody men, &c. Psalm cxix. 119; Thou puttest away all the wicked of the earth like dross, therefore I love thy testimonies. Prov. xi. 7; When a wicked man dieth his expectation shall perish,

&c. Prov. xiv. 32 ; The wicked is driven away in his wickedness, but the righteous hath hope in his death. Isa. i. 24 ; Therefore saith the Lord, the Lord of hosts, the mighty one of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies ; 27, Zion shall be redeemed with judgment, and her converts with righteousness ; 28, And the destruction of the transgresssors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

9. The Bible shows, That the second death which the presumptuous sinners are to have after their resurrection and judgment, is to be cast into a lake of fire and brimstone, such as was rained upon Sodom and Gomorrah, from the Lord out of heaven, or from his outer glory or consuming fire, or that fire which burnt up the wood, and the stones, and the dust, and licked up the water that was in the trench. (Gen. xix. 24, 1 Kin. xviii. 38;) Ps. xi. 6; Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest, this shall be the portion of their cup. Matt. iii. 12 ; And he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. Mark ix. 43 to 48 ; And if thy hand offend thee cut it off, it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched. (Matt. xxv. 41,) 2d Thes. i. 7–8 ; The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Rev. xx. 11 to 15 ; And I saw a great white throne, and him that sat on it from whose face the earth and the heaven fled away, and there was found no place for them, &c., 13. ☞ *And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire, this is the second death, and whosoever was not found written in the book of life was cast into the lake of fire.* ☜

10. The Bible shows, that it is a very dangerous doctrine that promises life to the presumptuous sinners, which strengthens their hand or encourages vice. And how can the doctor or any other minister believe that the second death means eternal life, with all those facts before his eyes. And would the doctor himself keep any hired servant living about his place, and upon his bounty, who persisted in violating his laws and corrupting and injuring his works ; I think not. ☞Ezek. xiii. 22 ; *Because with lies ye have made the heart of the righteous sad, whom I have not made sad ; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life.* ☜ Job xxxvi. 6 ; He preserveth not the life of the wicked. Gen. iii. 3–6. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

On the Promised end of all Men.

1. *Watchman.*—The Bible shows to me, that holiness and happines is not the promised end of all men, for it requires a worthiness in order to be admitted into the kingdom of God. I admit that the Lord made us all moral or rational creatures, so that we can act rationally upon the freedom of our own will, and has given us the power of enjoying life and liberty and the means of holiness and happiness, and instruction to go by. (1 Tim. vi. 17 to 19 ;) Yet he holds us responsible to his law for the use that we make of our power and means, see Mark xvi. 15–16 ; John xii. 48 ; Rom. ii. 11 to 16 ; Matt. xxv. 14 to 47 ; Here the Doctor has omitted the main part of this important subject in not showing to us the conditions which the gospel requires of us in order to become holy and happy. But the Bible shows, that without holiness no man shall see the Lord, Heb. xii. 14 to 25 ; And in order to become happy we must obey the gospel of Christ, see Luke vi. 47 to 49 ; Whosoever cometh to me and heareth my sayings and doeth them, I will shew you to whom he is like. He is like a man which built an house and digged deep, and laid the foundation on a rock, &c., Lev. xviii. 5 ; John xiii. 17, 18.

☞ *Matt.* v. 20 ; *For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. Matt.* vii. 21 *to* 27 ; *Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, &c., and then will I profess unto them, I never knew you ; depart from me ye that work iniquity, John* iii. 5 *to* 21 ; *Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,* 1 *Cor.* vi. 9 *to* 11 *; Know ye not that the unrighteous shall not inherit the kingdom of God ; Be not deceived, neither fornicators, nor idolators, &c.* ☜ Matt. x. 34 to 39 ; Think not that I come to send peace on earth ; I came not to send peace but a sword ; For I am come to set a man at variance against his father, and the daughter against her mother, &c. 36, And a man's foes shall be they of his own household, 37, He that loveth father, or mother, or son, or daughter, more than me is not worthy of me, &c. 1 Thes. ii. 11 to 19 ; As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory, &c.

2. Again, the Bible shows, that the very text which the Doctor brings up to support his doctrine of the holiness of all men, goes far more on the side of death to those who disobey the gospel of God, than of life. See Heb. xii. 9, 10 ; We have had fathers of our flesh which corrected us and we gave them reverence, shall we not much rather be in subjection unto the Father of Spirits and live. For they verily, for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. Thus I admit that the Lord does chastise us for our profit. But if we harden our

necks after being often reproved, we are to be suddenly destroyed and that without remedy, Prov. xxix. 1; And reason also shows, that when we refuse that instruction, which we have to depend upon for our existence, we dishonor God, and despise our own souls; See Matt. iv. 4; Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Prov. xv. 32; He that refuseth instruction despiseth his own soul.

3. Again, the Bible shows, that it is only those people who voluntarily accept of the gospel of God and overcome their evil propensities of mind, and all other evil influences, by not letting them predominate over the soul, but keeping them under subjection to the will. Who are to be adopted into that holy family of heaven as the sons of God, and made equal to the angels, and joint heirs with Christ, to reign and rule with him, See Rev. xxi. 7–8; He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving and abominable and murderers, &c., shall have their part in the lake which burneth with fire and brimstone, which is the second death. Rom. vi. 12; Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Ps. xix. 13; Keep back thy servant also from presumptuous sins, let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Gal. iv. 4 to 7; But when the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, &c., Phelem. 14; But without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly. 2 Cor. viii. 12; For if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not.

4. Again, the Bible shows that heaven is the greatest prize which is to be run for in the Christian race or to be fought for by the Christian soldier against Satan and his angels, or their spiritual influence and the evil influence of the world and the flesh, See Heb. xii. 1 to 5; Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doeth so easily beset us, and let us run with patience, the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God, &c. 1 Peter v. 8 to 10; Be sober, be vigilant, because your adversary the devil as a roring lion walketh about seeking whom he may devour; whom resist steadfast in the faith, &c. 2 Tim. iv. 7–8; I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, &c. Eph. vi. 10 to 18; Finally, my brethren, be strong in the Lord and in the power of his might, put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

5. Again, the Bible shows, that those people who reject or despise or neglect the counsel of God, will die without true

knowledge, See Job xxxvi. 10 to 14 ; He openeth also their ear to discipline and commandeth that they return from iniquity, if they obey and serve him, they shall spend their days in prosperity, &c. But if they obey not, they shall perish by the sword, and they shall die without knowledge. ☞ *Prov.* i. 24 *to* 33 ; *Because I have called and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh, &c.* ☜ Prov. viii. 10 to 36 ; Receive my instruction and not silver, and knowledge rather than choice gold, for wisdom is better than rubies, and all the things that may be desired are not to be compared to it, &c. Hosea iv. 6 ; My people are destroyed for lack of knowledge, because thou hast rejected knowledge I will also reject thee &c. Rom. ii. 4 to 7 ; Or despisest thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, &c. ☞ *Phil.* iii. 8 *to* 10 ; *Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having my own righteousness, &c.* ☜

6. Again, the Bible shows, that there are four classes of people in this world, (Mark iv. 13 to 20 ;) First is the just, who voluntarily come to God and search for the truth by prayer, and accept of it, and obey it, according to their knowledge and means, See Matt. xxi. 22 ; And all things whatsoever ye shall ask in prayer believing ye shall receive, Luke xi. 13 ; If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him. Matt. vii. 7 ; Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. 1 John v. 14 ; And this is the confidence that we have in him, that if we ask anything according to his will he heareth us. John viii. 31–32 ; Then said Jesus to those Jews which believed on him, If ye continue in my word then are ye my disciciples indeed, and ye shall know the truth and the truth shall make you free. Heb. xi. 6 ; But without faith it is impossible to please him, for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. John v. 39 ; Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me. ☞ *Rom.* x. 17 ; *So then faith cometh by hearing, and hearing by the word of God.* ☜ Jer. v. 1 ; Run to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth and I will pardon it. Second class are the ignorant who receive the word of God but allow evil influences to predominate and prevent them from searching for its true sense and obeying it, and to lead them astray, so as to care more about wordly objects than either their

soul or their God or their Bible, and leave them to the care of the priests. Instead of acting like some of the first christians who searched the scriptures daily, to see whether those things which they heard, were so or not. (Acts xvii. 10 to 12;) See Jer. v. 30–31; A wonderful and horrible thing is committed in the land: The prophets prophesy falsely and the priests bear rule by their means, and my people love to have it so, and what will ye do in the end thereof. Third class are the weak minded people who receive the word of God and intend to follow its instructions, and yet are too weak to withstand the fiery trials and temptations and evil influences that are round them in this life, in not using all their means of grace according to the instructions of the Bible which God has given them, in order to grow in the knowledge and love of God, by experience in his service, Rom. v. 3 to 5; 2 Peter iii. 17–18, &c.; I am sorry to find many of this class who get discouraged on their journey through the storms of this life, and then backslide and lose their first love and zeal, instead of persevering on toward the mark for the prize of the high calling of God in Christ Jesus. 1 Peter i. 7; Phil. iii. 13 to 16; Fourth are the presumptuous class who reject and despise the gospel of God, and presume to be wiser than their Maker, and follow their own imaginations in spite of consequences.

7. Again, the Bible shows, that your way of making holy angels out of the three last named classes of people, by compulsion through the force of punishment in some purgatory like brute beasts who are drove into submission and obedience through fear of the whip, &c., would destroy the dignity of man by bringing him down to the level of the brute beasts; for even some of those of the unjust who obtain mercy at the general judgment, are called dogs, &c., in scripture, they having lost their dignity, and brought themselves under shame and disgrace in not voluntarily accepting of the gospel of God and obeying it, therefore, they are not allowed to enter into the new Jerusalem on the new earth, &c. Rev. xxii. 14, 15; Then how much less are that class of presumptuous sinners, worthy of being admitted into that perfect state in heaven, and adopted into that holy family as the sons of God, and made equal to the holy angels, and joint heirs with Christ of all things, and to reign and rule with him. And what was it that dignified Noah, and Abraham, and Joseph, and Job, and Daniel, &c., but their voluntary acceptance of the laws of God and obedience and integrity to them through their fiery trials, Heb. xi. 7–8; Gen. xxxix. 1 to 20; Job ii. 1 to 10; Dan. vi. 10; 2 Cor. xi. 23 to 33, &c.

8. Now brother, I again ask; When, and where, and how, are you going to make holy angels out of that class of presumptuous sinners which you have represented to be as bad as the very devil himself, and I have often asked this question, and I know of only one of your men who attempted to answer it as follows: ☞ *Yes, those bad men will be reformed, for heaven is a long way off, and it takes them fifteen years to reach there and they get reformed on the road.*

The Watchman's Reply to Dr. Sawyer on the Salvation of all Men.

1. *Watchman.*—The Bible shows to me that all men will not be saved, for most of them will not be found justifiable at the judgment, and therefore be condemned ; Here again the doctor has omitted the main part of this important subject, in not showing to us what we are to be judged by, and on what conditions we are to be saved, but the Bible shows, see Mark xvi. 15, 16 ; And he said unto them : Go ye into all the world and preach the gospel to every creature ; he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Matt. xxviii. 20 ; Teaching them to observe all things whatsoever I have commanded you, &c. John xii. 48 to 50 ; He that rejecteth me and receiveth not my words hath one that judgeth him, the word that I have spoken the same shall judge him in the last day, &c. John v. 22 to 27 ; For the Father judgeth no man, but hath committed all judgment unto the Son, 27, And hath given him authority to execute judgment also because he is the Son of man. Rom. ii. 16 ; In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 2 Thes. i. 7 to 12 ; When the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

2. Again, see Matt. vii. 13 to 20 ; Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it. Rom. ii. 13 ; For not the hearers of the law are just before God, but the doers of the law shall be justified. Matt. xxv. 26 to 46 ; His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed, thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury ; 30, cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth, &c. Heb. vi. 8 to 20 ; But that which beareth thorns and briars is rejected and is nigh unto cursing, whose end is to be burned ; but beloved, we are persuaded better things of you, and things that accompany salvation, &c. Now, will the Doctor say, that any class of people will be saved from condemnation at Christ's judgment who have not obeyed his gospel, or that any man will be justified who has neglected to improve his talents ? Yet the Bible shows that many of the condemned will have mercy shown to them, according to their works of mercy and charity in this life, on conditions of swearing allegiance to his government, Matt. v. 7, x. 40 to 42 ; Isa. xlv. 22 to 24, &c.

3. Again, many people make an excuse for not receiving the gospel of Christ and obeying it, by saying : That they cannot understand which is the true sense of his gospel, on account of the different sects explaining it in so many different senses, to suit their own systems. But it may be seen in this work, that

the people who search the scriptures diligently for the truth, and follow their instructions, may find out the true sense, sufficient to make them wise unto salvation, see Hosea xiv. 9 ; Who is wise and he shall understand these things, prudent, and he shall know them, for the ways of the Lord are right and the just shall walk in them, but the transgressors shall fall therein. Dan. x. 12 ; Then said he unto me, Fear not Daniel, for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Dan. xii. 10 ; But the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand, 2 Tim. iii. 15 to 17, &c.

4. Again the Bible shows to me that they are not genuine christians who preach up false doctrines to the people with a certainty of being true, nor yet those people who follow their doctrines without examining them to see whether they are consistent with scripture or not, see Isa. viii. 20 ; To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Luke x. 25 to 37 ; And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life, And he said unto him, what is written in the law, how readest thou, &c. John v. 39 ; Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me. 1 Cor. x. 15 to 21 ; I speak as to wise men, judge ye what I say. Acts xvii. 11 ; These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Matt. xxiv. 4 ; And Jesus answered and said unto them, Take heed that no man deceive you. Matt. xvi. 12 ; Then understood they how that he bad them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Saducees. Matt. xv. 9 to 18 ; But in vain they do worship me, teaching for doctrines the commandments of men, 12, Then came his disciples and said unto him : Knowest thou that the Pharisees were offended after they heard this saying, but he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up, let them alone they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch.

5. Again, see 2 Thes. ii. 10 to 13 ; Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness, &c. ☞ Gal. i. 7 to 12 ; *But there be some that trouble you and would pervert the gospel of Christ, but though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.* ☜ 2 Tim. iii. 13 to 17 ; But evil men and seducers shall wax worse and worse, deceiving and being deceived. 1 Tim. iv. 1 to 6 ; Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, &c. Eph. v. 6

to 17 ; Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience, 17, Wherefore be ye not unwise but understanding what the will of the Lord is. Eph. iv. 14, 15 ; That we hence-forth be no more children tossed to and fro, and carried about with every wind of doctrine by the slight of men, and cunning craftiness whereby they lie in wait to deceive.

6. Again, I find no authority in the Bible for the doctrine of man's probation extending beyond this life, and reason itself shows only one round about way, for any of the unjust to attain to the honor, and glory, and immortality of holy angels, after they are judged, and that is by giving them another trial in the flesh, with the word and spirit of God, and ministers to instruct them concerning the will of God, and how to become holy angels, the same as it is in this life, that they may have another opportunity of voluntarily accepting of the gospel of Christ, and obeying it according to their knowledge and means. But would that be right, to have such another trying time with a world of evil influences and corruption and misery, I think not, and I should like David say, O, let the wickedness of the wicked come to an end, but establish the just, &c. Ps. vii. 9 ; For how could the Lord bring this world to perfection, with a new earth wherein dwelleth righteousness, see Num. xiv. 20 to 24 ; Isa. lxv. 7 to 25; 2 Peter iii. 10 to 14 ; Rev. xxi. 1 to 27, &c.

7. Again, the Bible shows, that it is only some of the unjust who obtain mercy at the general judgment, and are saved from the second death, that will be allowed to live on the new earth as subjects, to be ruled by the saints, for the saints are to be kings and priests unto God, and to reign on the earth, and there must be subjects as well as rulers, see Matt. xxiv. 45 to 47 ; Rev. ii. 24 to 29.; v ; 6 to 14, &c. But how are any of the unjust to be made worthy of being kings and priests unto God, and to reign and rule with him, who have spent nearly all their days of probation in serving the world, and the flesh, and Satan, and only given a few of the dregs of this life to God, under necessity and fear of meeting his justice. And who are they fit to govern that did not govern themselves when the opportunity and means was within their reach, and experience shows, that when the people are left to act upon the freedom of their will, that the most of them would yield to the evil influences in the world, and gather ideas from them, and follow their own imaginations, and have bad rulers, for selfish and wordly objects, or power, wealth or fame, for want of a true knowledge of their eternal interests. See how the people acted before the flood, and how the Jews acted, (Ezek. xxii. 1 to 31,) and how the rulers and slave power act in our day, instead of acting on the christian principles of self denial and charity, Matt. xvi. 24 ; 1 Cor. xiii. 13.

8. Again, the Doctor tells us, that all pray for Universalism, but the Bible shows that we should not pray for it in the Universalist sense of puryfying and qualifying souls for heaven in purgatory, see Jer. vii. 16 to 28 ; Pray not thou for this people, for I will not hear thee, &c. Ps. xxvi. 9 ; John xvii. 9 ; 2 Peter

ii. 12 ; 1 Cor. iii. 17 ; Rev. xi. 16 to 18. But I should not object to praying for holiness and happiness to those people who try to do right in this life according to scripture. ☞ See Titus ii. 11 to 14 ; *For the grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* ☜ Jam. iv. 7, 8 ; Submit yourselves therefore to God, resist the devil and he will flee from you, draw nigh to God and he will draw nigh to you, cleanse your hands ye sinners, and purify your hearts ye double minded. 1 Peter i. 21 to 25 ; That your faith and hope might be in God, seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever, 25, and this is the word which by the gospel is preached unto you.

9. Again, supposing that the doctor had a brigade of soldiers, and many of his men was to desert him and join the enemy and fight against him until they were taken prisoners ; would the doctor take them into his family and adopt them as his sons and joint heirs, to reign and rule with him, I think not. And would not the doctor himself cry out: No union with traitors, see 1 Cor. 20, 21 ; I would not that ye should have fellowship with devils, &c. Or even if the doctor was to become a captain in the United States military service, and should call upon all the men of a city to help him to defend that city who were able, against an enemy, and the most of them to turn cowards, &c., and refuse to fight against the enemy, would the doctor count those that did not help him, worthy of the rights and privileges of citizens, after the victory was gained by the few, who voluntarily came forward at the call, and fought and helped to preserve the city, I think not. Thus it is with the kingdom of God in this world, for Christ has gained the victory over Satan and cast him out or disinherited him, and became the rightful heir himself, according to his Father's law, 1 John ii. 17 ; He that doeth the will of God abideth for ever. Heb. x. 5 to 31, &c. And Christ calls upon us, as workers together with him, for to help to defend his kingdom until he comes to take possession of it, and we are commanded to put on the whole armour of God, John xii. 31 to 36 ; 1 Cor. iii. 9 to 11 ; Eph. vi. 10 to 18. 1 Peter iv. 17 to 19 ; For the time is come that judgment must begin at the house of God, and if it first begin at us, what will be the end of them that obey not the gospel of God, and if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Heb. ii. 2 to 4 ; For if the word spoken by angels was steadfast, and every transgression, &c., received a just recompense of reward, how shall we escape if we neglect so great salvation, &c.

On the Destruction of the Devil.

1. *Watchman.*—The doctor tells us that the devil is to be destroyed, and I admit that Christ was manifested that he might destroy him that had the power of death, that is the devil, and his works, 1 John iii. 8; Heb. ii. 14 ; And that we are commanded to put on the whole armour of God, (Eph. vi. 10 to 18.) for we have a powerful enemy to fight against, and that is Satan and his angels, and not an imaginary devil or only the evil propensities of men as the doctor represents, (for Christ had no evil propensities in his nature to contend with, and how can the evil propensities of men have the power of death.) But a real personal devil and his angels who transgressed the laws of God and were cast out of heaven, and their name is legion, which are reserved to the day of judgment to be judged by the saints.

2. See 2 Peter ii. 4 ; For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved unto judgment, &c., (Jude 6.) Rev. xii. 7 to 17 ; And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought, and his angels and prevailed not, neither was their place found any more in heaven, 12, Therefore, rejoice ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea, for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time. Matt. viii. 29 to 31 ; Behold they cried out, saying : What have we to do with thee, Jesus, thou son of God, art thou come hither to torment us before the time, &c. Mark v. 9 to 19 ; And he asked him, What is thy name, and he answered saying, My name is Legion, for we are many, 12, And all the devils besought him, saying : Send us into the swine that we may enter into them, and forthwith Jesus gave them leave. 1 Cor. vi. 2 to 11 ; Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters, know ye not that we shall judge angels, how much more things that pertain to this life, &c.

3. Again, the Bible shows that the Lord does not work without instruments in accomplishing his predictions, but that he uses those evil angels sometimes, to bring about the speedy destruction of the presumptuous sinners who have hardened their necks after being often reproved, and that it requires intelligent spirits who have had long training or practice in those artful delusions, and understands how to bring about the events required. See 1 Kings xxii. 20 to 28 ; And the Lord said who shall persuade Ahab, that he may go up and fall at Ramoth Gilead, and one said on this manner, and another said on that manner, and there came forth a spirit and stood before the Lord, and said I will persuade him, and the Lord said unto him, wherewith, and he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said thou shalt persuade him and prevail also, go forth and do so. Ps. lxxviii. 49; He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them

Now look what nonsense it makes of those texts of scripture by representing that the evil propensities of man went and stood before the Lord, and invented that deep plan and brought about the event required, &c.

4. Again, the Bible shows, that it is right for the Lord to send evil angels among the presumptuous sinners to bring them to speedy destruction, who despise the word of the Lord, and persist in their own ways in spite of consequences; yet the Lord is not the cause of evil as the Infidels and Calvinists charge him with, and quote scripture to prove it. But Satan and his angels are the first cause as long as they are permitted to try the people, and the people are his instruments and the second cause, who yield to his evil influences. See Matt. xiii. 25 to 43; But while men slept his enemy came and sowed tares among the wheat and went his way, John xiii. 2; And supper being ended, the devil having now put into the heart of Judas Iscariot, Simons's son, to betray him. Acts v. 3; But Peter said, Ananias why hath Satan filled thy heart to lie to the Holy Ghost. 2 Tim. ii. 26; And that they may recover themselves out of the snare of the devil who are taken captive by him at his will. 1 Tim. v. 15; For some are already turned aside after Satan. Isa. xlv. 7; I form the light and create darkness, I make peace and create evil, I the Lord, do all these things. Amos iii. 6; shall there be evil in a city and the Lord hath not done it.

5. Both scripture and reason show that it is right, for the Lord to try the faithfulness of his intelligent creatures, with the temporal things of this life before he intrusts them with his eternal riches, and if they be unfaithful in the things of this world, are they worthy to be intrusted with the eternal interests of heaven. Luke xvi. 9 to 16; And if the doctor himself had a servant who was unfaithful in his house, would he keep him, and intrust him with his estate, I think not. See Luke xiii. 6 to 9; He spake also this parable, A certain man had a fig tree planted in his vineyard, and he came and sought fruit thereon and found none, then said he unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig tree, and find none, cut it down, why cumbereth it the ground, &c. (Exek. xxxiv 2 to 10;) Isa. lxvi. 3, 4; Yea, they have chosen their own ways, and their soul delighteth in their abominations, I also will chose their delusions, &c. 2 Thess. ii. 10 to 12; Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness.

6. Now why should not the real devil and his agents, who are the cause and inventors and seducers and leaders of evil, be destroyed as the Bible represents? For there is no effect without a cause, but destroy the cause and its evil influence and effect will cease; and that would be doing good to all the human race, and prevent the filling of God's universe with misery and corruption, for their villainy would come into remembrance with the saints wherever they would meet them on their way through their inheritance. See Matt. xxiv., 45 to 51.

(Rev. xxi. 7, 8 ; 1 Cor. iii. 21 to 23, &c. ;) nor yet, would there be any necessity for a hell or prison after the prisoners got their sentence and were sent to their proper places. Thus the Lord is good to all and his tender mercies are over all his works and all his works will praise him, according as they are completed. Ps. cxlv. 8 to 20, &c. Therefore, I find, after all my search for the truth, that this doctrine of the destruction of the presumptuous sinners is the most consistent with scripture and reason, Rom. xvi. 20, &c.

7. Again, the Bible shows, that the destruction of the presumptuous sinners will not be annihilation, but a disorganisation, for they did not come out of nothing and therefore cannot be reduced to nothing, but they came out of a pre-existent something, and that something is the outer and inner glory of God which is the essence of spiritual and material substancess, and when they are disorganised, they return to their original element from which they proceeded, see Eccle. xii. 7; Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it. Job xxxiv. 12 to 15 ; Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, &c. If he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust. ☞ Ps. cxxxix. 7 to 24 ; *Whither shall I go from thy spirit, or whither shall I flee from thy presence, if I ascend up into heaven, thou art there, if I make my bed in hell, behold thou art there, &c.* Jer. xxiii. 23, 24 ; *Am I a God at hand saith the Lord and not a God afar off, can any hide himself in secret places that I shall not see him saith the Lord. Do not I fill heaven and earth saith the Lord.* Acts xvii. 27 to 31 ; *That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being,* ☜ as certain also of your own poets have said, for we are also his offspring, see No. 3 of the *Watchman*, on the glory of God.

8. Again, the Bible shows, that there are two resurrections and judgments, which is to be more than a thousand years apart, the first is the resurrection of the just, at Christ's appearing and kingdom, when Satan is to be bound during the millenial period or the Sabbath of rest for the people of God, (Heb. iv. 4 to 9.) See 2 Tim. iv. 1 to 5, I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom, &c. Rev. xx. 1 to 6 ; And I saw an angel come down from heaven having the key of the bottomless pit, (Rev. i. 18,) and a great chain in his hand, and he laid hold on the dragon that old serpent which is the devil and Satan, and bound him a thousand years, &c., 4, And I saw thrones and they sat upon them, and judgment was given unto them, &c., (Matt. xix. 28,) and they lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished, this is the first resurrection, &c. Isa. xxiv. 21 to 23 ; And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall

be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited, then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerasalem and before his ancients gloriously.

9. Again, the Bible shows that the second or general resurrection is to be after the thousand years of rest, and the last great event before the general judgment of the just and unjust who die during the Sabbath of rest, &c. See Rev. xx. 7 to 15 ; And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, &c., and they went up on the breadth of the earth and compassed the camp of the saints and the beloved city, and fire came down from God out of heaven and devoured them, and the devil that deceived them was cast into a lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever, and ever. And I saw a great white throne, and him that sat on it from whose face the heaven and the earth fled away, and there was found no place for them, and I saw the dead small and great stand before God, and the books were opened and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books according to their works, and death and hell were cast into the lake of fire, this is the second death, and whosoever was not found written in the book of life was cast into the lake of fire.

10. Now, when the doctor proves by scripture, that the presumptuous sinners will be reformed into holy angels after this life, and intrusted with some of the eternal interests of heaven, (Rev. xxi. 7, 8 ;) Then I will prove by the same rule that Satan and his angels, or all the devils, (Mark v. 12,) will be reformed into holy angels and glorify God and enjoy him forever, for God is not partial in his dealings with his intelligent creatures, Ezek. xviii. 25 to 32 ; But I think that the doctor will have a hard task to prove that the second death means eternal life, and that destruction means salvation, and that unrighteousness means holiness, &c., &c. For the Bible shows to me only one true way of becoming holy angels, and that is in this life, through obeying the word and spirit of God, and thereby partake of the divine nature, and thus become the sons of God, see 1 Cor. iv. 15; Jam. i. 18 ; John iii. 5; Rom. viii. 14 ; 1 Peter i. 23 ; 2 Peter i. 3 to 12 ; Phil. ii. 15, 16, &c. ; And it was very good of our Maker, to give us an opportunity and means of attaining to that perfect state of holiness and happiness in heaven, and how can we expect another opportunity if we reject or despise or neglect this great goodness of God, see 2 Cor. vi. 2 ; For he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee ; behold now is the accepted time, behold now is the day of salvation. Now brother you may have an opportunity of growing a little, when you show by scripture that your way of becoming holy is better than the way I have shown, then I will adopt your doctrine, but not till then. 1 Thes. v. 21, &c

Watchman.—The following is a few notes taken on the most important points in twelve nights discussion, ending Jan. 22, 1857, N. Y. Between a Minister of the Methodist Church, and a Doctor of Divinity in the Universalist Church, with the Watchman's opinion of those four important doctrines. 1st. The vicarious atonement of Christ; 2d. The endless misery of the unjust; 3d. The holiness of all men; 4th. The punishment of the two classes of the unjust.

1. *Methodist.*—I believe in the vicarious atonement of Christ, that He suffered, the just for the unjust, to bring us to God; and bore our sins in his own body on the tree, and purchased heaven for us, so that repentance and remission of sins might be preached in his name among all nations, beginning at Jerusalem. 1 Peter iii. 18; ii. 24; Luke xxiv. 45 to 47. But according to the Doctor's theory, we should all have gone to heaven whether Christ had come or not. *Doctor.*—I don't believe that Christ came to die as an Innocent person for our sins, but to show us how to live, and to die as a martyr, the same as Paul and Stephen, and other men have done for each other, and for their religion. I don't understand the apostle's meaning on the above texts. *Watchman.*—I believe the Methodist is right in regard to Christ dying the Just for the unjust, yet Christ also purchased mercy for us. Because the penalty or wages of sin is death without mercy, but Christ came to pay that penalty of death for us, and thereby redeem us from under the curse of the law. Gal. iii. 7 to 14; Heb. x. 28; Deut. xxvii. 26; Matt. v. 17. And to bring us into his glorious gospel of mercy, so that all may obtain mercy, and eternal life, and forgiveness of all sins except the sin against the Holy Ghost, who obey his gospel in this life. Matt. v. 7; xii. 30 to 32; Mark xvi. 15, 16. Therefore we are not under the curse of the law, but under grace, or the gospel of mercy, and not our own but Christ's, who bought us with his own blood. 1 Cor. vi. 19, 20; 1 Thess. v. 9, 10; Rom. xi. 32; Heb. vii. 24, 25; John v. 39, 40; Rev. v. 9, 10, &c.

2. *Methodist.*—I believe that our final destiny is determined according to our faith and actions in this life, as may be seen by the rewards and punishments. *Doctor.*—I don't believe that our final destiny is determined according to our faith and actions in this short life; for the Almighty would not put a matter of such great importance into the hands of his children to trifle with; but he that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons, (Colo. iii. 25,) which is not the case in this life. Therefore our wrongs will follow us into the next world until we have paid the full penalty of our sins, and that our probation extends until Christ has subdued all things unto himself, and delivers up his kingdom to the Father. 1 Cor. xv. 24 to 28. *Watchman.*—I believe that our final destiny is determined according to our faith and actions in this life; for what more could be offered to the people to bring them to God, by persuasion, than what is offered in the gospel of Christ; but if they reject, or despise, or neglect that goodness and mercy of God in this life, do they deserve to have another offer by persuasion in the next? I think not. (Luke xiv. 16 to 24, &c.) Then they must come into reformation by force of punishment, like Manasseh, and the Jews in captivity. (2 Chro. xxxiii. 1 to 13, &c.) But forced obedience, through driving or whipping into it, destroys the dignity of man, as in the case of our States' prisoners.

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3. *Methodist.*—I believe that it is right for God to destroy the people from off this earth when he chooses, and send them to hell, and there keep them living in endless misery for one act of sin committed in this world. Josh. vii. 15; Acts v. 1 to 11. *Doctor.*—I ask the Methodist to explain how it is right for God to send his children to hell, and there keep them living in endless misery for one act of sin committed in this world? But he cannot make it appear either just or reasonable. And it is blasphemous for to represent the Almighty as being such a capricious tyrant. *Watchman.*—The doctor is right on the last point, for it is a great piece of presumption, to try to bring God's goodness and mercy into such narrow limits, in contradiction to his own word. Ps. cxlv. 8 to 20; c. 5; Jer. iii. 12 to 15, &c.

4. *Methodist.*—I never knew a Universalist minister but what I could drive out of his moral agency into God's sovereignty. *Doctor.*—The Methodist's theory goes more into God's sovereignty than mine, for it teaches that beyond the grave there is no change, and no mercy, and no power or possibility of returning to God. *Watchman.*—I believe that those people in prison, or hell, have power to return to God; for there Dives began to pray, according to his knowledge, but his prayer was not consistent with our probationary state, and it appears he wanted a more comfortable place in prison; but there is no respect of persons there, like there is in our prisons. And the enemies of Christ are to submit to him. Ps. lxvi. 3 to 5; Rev v. 13. This shows that the prisoners in hell have power to submit to Christ, and pray to him to have mercy on them in the Judgment day, according to his word. Matt. v. 7; x. 42; 2 Tim. i. 16 to 18, &c. And Christ is to be our judge and executive power, and to judge us by his gospel. John v. 22 to 27; xii. 48, &c.

5. *Methodist.*—I don't believe that the people have the gospel of Christ preached to them in hell, nor yet any grace of God there, and when the Doctor quotes that text in John xii. 22, does he mean that Christ will draw all men out of hell unto him in heaven? *Doctor.*—I believe that all the prodigals will return. For at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth. Phil. ii. 10, 11. And that there is grace of God in hell. Ps. cxxxix. 7 to 12. *Watchman.*—But, even if the Word and Spirit of God does operate on the souls of men in hell, and reform them, that will not help them to heaven, for they are to be judged according to the deeds done in the body, nor yet help them out of prison before the Judgment day, any more than our States' prisoners are entitled to be released, or made governors, who are reformed by punishment in prison, then how are they to become holy? Prov. xxviii. 13.

6. *Methodist.*—I wish to know from the Doctor all about his purgatory, for I might get there myself, and I should like to know how I am to get out. *Doctor.*—The Methodist wishes to know about my purgatory, and I will tell him: it is just what God pleases, and when he pleases, and where he pleases; but I don't know how they get out, I leave that to God. *Watchman.*—Now that Doctor of Divinity should be able to give some good reason to a question that is asked of the hope that is in him, but since he cannot, through the help of God I will try to answer it for him. It is that prison, or hell, or purgatory, where the unjust are reserved to the day of Judgment to be punished, (2 Peter ii. 9 to 13,) and where Christ preached and Dives prayed, 1 Peter ii. 18 to 20, Luke xvi. 19 to 31, and where they are not to depart from until the Judgment day. Luke xii. 58, 59. But Christ has the keys, and he will bring them out to Judgment at the end of the world, and then reward every man according to his works in this life. Rev. i. 17, 18; xx. 11 to 15, &c.

7. *Methodist.*—I believe that Christ's personal coming to raise the dead and change the living saints. is yet in the future, and that Christ did not come personally at the destruction of Jerusalem, with his holy angels, and judge the quick and the dead, and reward every man according to his works. 2 Tim. iv. 1 to 8; Matt. xvi. 26 to 28. But if the Doctor's theory is true, then Paul, and all the saints that died before that time were raised, and the living saints judged, and got their reward at the destruction of Jerusalem, and are now in the eternal world. *Doctor.*—I believe in a successive order of the resurrection, Christ the first-fruits, and afterward, they that are Christ's at his coming. 1 Cor. xv. 22. 23. And that Christ came with his holy angels, at the destruction of Jerusalem, and raised the righteous dead, and set up a moral kingdom, and then began to judge the world, and reward every man according to his works, and that he is now sitting upon his throne of glory, and his twelve apostles are set on twelve thrones, judging the twelve tribes of Israel, until Christ has subdued all things unto himself, and delivers up the kingdom to his Father. *Watchman.*—I don't believe that Christ came at the destruction of Jerusalem to raise the dead, and change the living saints, and judge the world; for Christ has warned us, that if any person should say that Christ is in the secret chamber, &c., not to believe it, for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. Matt. xxiv. 23 to 27. And Paul also shows that Christ is to be revealed from heaven in flaming fire, or the glory of his Father. —2. Christ is to send his angels with a great sound of a trumpet to gather his elect from one end of heaven to the other. 3. The living saints were not changed at that time, nor yet met the Lord in the air. 4. John wrote his revelation about twenty-six years after the destruction of Jerusalem, and he then represented Christ's coming to judge the world, to be in the future. Rev. xxii. 12. I believe that Christ came to set up his gospel kingdom, at the day of pentecost, and instructed his disciples until it was established by God the Father, see Rev. i. 1 to 20, and confirmed his word by his Spirit. See Matt. xxviii. 19, 20; Mark xvi. 20; Acts i. 1 to 5; ii. 1 to 4; xxvi. 13 to 18, &c. But the great day of the Lord in which he is to judge the world, is yet in the future. Matt. xxv. 31 to 46; Rev. vi. 12 to 17; xxii. 12. And will the Doctor say that Christ came into a secret chamber at the destruction of Jerusalem, and set up a secret kingdom, &c.?

8. *Methodist.*—I believe that the words everlasting and eternal in the Bible, mean endless when they are applied to the punishment of the unjust, as well as the happiness of the righteous. *Doctor.*—The words everlasting and eternal only mean a limited period when they are applied to the punishment of the unjust; but they mean endless when they are applied to the happiness of the righteous. *Watchman.*—The last part shows how the Doctor twists Scripture to suit his theory. Yet the Bible shows that it is to be an unlimited and moderate punishment; for the unjust who have mercy shown to them at the judgment day, is to be banished from heaven to some other planets, from the presence of the Lord, and the glory of his power, as subjects and outcasts, under everlasting shame and disgrace, (and the promise of seeing God is only to the pure in heart.) Yet they will all be under subjection to the laws of God after swearing allegiance to his government. (Isa. xlv. 22 to 25.) And when all are under subjection, there will be none in rebellion, then various seasons and degrees of happiness will follow, for obedience to the laws of God will produce happiness even in the farthest planets of God's universe. Dan. xii. 2; Matt. viii. 11, 12; xxv. 41; Luke xiii. 28; ix. 25 to 32; 1 Cor. ix. 37; John viii. 21. This shows that they will be banished from the presence of Christ at the Judgment.

9. *Methodist.*—I don't believe that we can make up in purgatory for our short comings in this life. *Doctor.*—There should be some good object in punishing the human race; does the Methodist punish his children without any good object, but merely to gratify a passion of revenge, and would it benefit a man, to keep him in endless torment? *Watchman.*—I answer, that it would not benefit the man, nor would it benefit the Almighty, nor the angels, nor any of the human race. But the Lord chastises us for our profit, that we may be partakers of his holiness. Yet if we harden our necks after being often reproved, we are to be suddenly destroyed, and that without remedy. And that the Lord has a good object in everything he does. Heb. xii. 9, 10; Prov. xxix. 1; Ps. cxlv. 9 to 20, &c.

10. *Methodist.*—I don't believe that the devil will be destroyed, unless God can destroy a spirit. *Doctor.*—I believe that the devil, and all his kingdom of wickedness will be destroyed, and after that we must be in God's kingdom of holiness, for Christ was manifested to destroy the devil and his works. Heb. ii. 14; 1 John iii. 8. And will the Methodist tell me to my face, that the devil and his works will not be destroyed? I don't care how many hells the Methodist has got, if he will only admit that the devil and his works will be destroyed. *Watchman.*—I believe that the devil and all his works will be destroyed, for it is so stated in the Bible. Yet that will not make any of the unjust holy, because they are permitted to live in some part of God's universal kingdom; for he that is unjust and unholy, is to remain in that character still. Rev. xxii. 11 to 15. And I saw in one of the Universalist papers, a few years ago, that very same part of Scripture brought up against the Millerites, to show that there would be some hard characters living on the new earth. Now it is not right to try to make those texts mean filthiness in one place, and holiness in another, to suit a theory.

And surely he that organized the soul, and gave it life, can disorganize it, and take it to himself again. Job. xxxiv. 12 to 15, &c. Yet that would not be annihilation, but a disorganization, for it did not come out of nothing, and, therefore, cannot be reduced to nothing; but it came out of a pre-existent something, and that something is the glory of God, and the Spirit returns to God who gave it.

Again, I ask what was it that dignified Noah, Abraham, Job, Joseph, Daniel, Paul, &c., but their voluntary acceptance of the laws of God, and faithfulness, and integrity to them through their fiery trials, which was sufficient proof that they had more respect for his laws than any worldly object. Thus it may be seen that the Doctor cannot make his doctrine of the holiness of all men appear consistent with either Scripture or reason. Neither can the Methodist make his doctrine of endless misery appear consistent with Scripture. And I don't believe that a reasonable and good being would act on either of those two extreme principles, of whipping all the outrageous characters through purgatory into heaven. Matt. vi. 14, 15; Jam. ii. 12 to 24. And I heard the Doctor assert, when he was preaching on the Papal Inquisition, that the very devil himself could not invent greater cruelties, than what the Inquisitors invented and executed. Neither can I believe in that extreme doctrine, of the Almighty filling his universe with misery and corruption, with all those facts to the contrary before my eyes; therefore, I believe in the destruction of the presumptuous sinners whose cases will not admit of mercy at the Judgment. Phil. iii. 18, 19; Ps. xix. 12, 13; Jam. ii. 13.

Burning up of this World, and no Mercy at Christ's coming in this Age,

Is one of Satan's last Delusions, by their own account.

Watchman.—See Mr. Miller's letter, published in their own paper, dated Oct., 1845, in which he asserts as follows:—I expect to see one more general waking among Advent believers. There must be another trembling time among the wicked, they cannot rest, for there is no rest to the wicked, saith my God. They have flattered themselves that *Millerism* is dead, and that they will enjoy peace of mind, and go on in their former speculations and flattering theories, but they are deceived, &c. And another advocate of their system, of the name of Mr. Hale, stated in his lecture at their meeting-house in Hester-street, May 23, 1847, that some people called their system a delusion of the devil.

Again, See Mr. Miller's assertion published to the world in their Midnight Cry, of June 1843, viz.: ☞ *The seventy weeks were evidently fulfilled in the year A. D. 33; and in me it would be the very height of folly to believe otherwise than an exact fulfilment on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will.* ☜ Again, in their Midnight Cry of Feb. 1844, viz.: Jesus will come this Jewish year. I have confidence in God's word it will not fail. We may depend upon it, all men will acknowledge that God is true to his time as well as the manner of his judgment. Again, see Prof. Whiting's answer to those who enquired of him concerning his time of Christ's coming, published in their Midnight Cry of May 1843. viz.:—The ix. of Daniel furnishes the date from whence we are to reckon the 2,300 days, &c. And in their Morning Watch, of June, 1845, viz.:—

☞ *Yet it is a curious circumstance that the applications of prophetic time by Prof. Stuart are quite deficient in this point, which must always be the result, when a false hypothesis influences interpretation. All the ingenuity and learning of man must be employed in vain, if the leading principles by which the expositor is guided are not true.* ☜

Again, see an assertion by J. Litch, (who styles himself an expounder of prophecy,) published in their Midnight Cry, of April 1844, as follows:—The fact that the Holy of Holies was to be anointed, as the last thing in the weeks, shows that the period could not be protracted three and a half years after that was done. I believe that anointing marked the last hour of 490 exact years from the decree to restore and build Jerusalem; and that 1,810 full years from that event, which ended in May 1843. A. D., terminated the 2,300 years, &c. ☞ Again, in their Midnight Cry, of March 1843, published by J. V. Himes, (and headed *Time made Sure,*) viz.:—Jehovah has always seen fit to seasonably admonish his people of every important crisis, and through them the word of warning has been given to the world. This was the case in the days of Noah, when the flood came, which is especially referred to as a type of the coming of the Son of Man, in perfect keeping with his *character* in this respect, &c. ☜ Again, in their Midnight Cry of January, 1844, published by J. V. Himes, viz.,—This year, beginning as years begun when the prophecies were uttered, with the Jewish month Abib, in March or April, we believe is the last year of time. Our reasons for this belief are given in the Watchman's Warning by Bro. Apollos Hale. The Lord has been faithful in fulfilling prophetic time. Hitherto His first words recorded by Mark are, The time is fulfilled. Paul says, When the fulness of time was come, God sent forth his Son made of a Woman, (Gal. iv. 4,) and in speaking of the great final gathering of all who are in Christ, he gives a prominent place for the fact that it shall be in the dispensation of the fulness of times. After careful study, we can see no other year in which to look for this fulness except this year. Nothing but the lapse of time can now show us a mistake; but for that we do not look. God's time will be accurately fulfilled, and his promises will also be made good. The wise shall understand, &c.

☞ *Again, in their Advent Herald of March,* 1844, *published by Messrs. Himes, Bliss, and Hale, as follows:—There are none of the prophetic periods, as we understand them, extending beyond the Jewish year,* 1843. *The above we shall ever maintain as the immutable truth of the word of God, and, therefore, till our Lord come, we shall ever look for his return as the next event in historical prophecy.* ☜

On the Millerite's Doctrine of No Mercy.

Millerism.——See Mr. Miller's book, edited and published by J. V. Himes, in 1842, page 7, viz:—☞ *When the seventh seal opens, the seventh vial is poured out, then will the mystery of God be finished, and the door of mercy be closed forever, then shall we be brought to the last point—his second coming. Again: see Mr. Miller's Question and Answer on this important subject, in their Midnight Cry, of Feb.*, 1843, *and repeated in June, as follows:—You ask, Will all who do not look for him (Christ) perish in the day of his coming? I answer, It would seem so by many texts of Scripture.* ☜ Again: see their interpretation of 2 Peter, iii. 4, 9, 13, published in their Midnight Cry of Oct., 1843, viz:—Does not this clearly imply that at and after his (Christ's) coming, mercy will not be offered, none will come to repentance, probation will be over?

Again, in Mr. Miller's book, page 75, viz:—☞ *Who shall tell the friend of the bridegroom when to give the midnight cry, Behold, the bridegroom cometh? For this must be done before he comes; no time then to cry, for it will be as sudden as the lightning, says the dear Saviour.* ☜

Again, in their Midnight Cry of Sept., 1843, viz:—Inasmuch as all these multiplied sects are opposed to the plain Bible truth of Christ's personal reign on earth, they are Anti-Christ, &c. The whole professed Christian world, Catholic and Protestant, are determined that it shall only be a spiritual reign. One most unscriptural feature in all their plans is, to have this world given over to a generation of Christians, who have never known any thing but peace and safety. It is now claimed that those shall possess the world and reign without Christ, who shall be born and live in a time of universal peace, and never have a hair plucked from their heads by way of suffering for Christ's sake, &c. By this time many will begin to say with a sneer of contempt, You are trying to make it out that none but Millerites can be saved. Hold one moment, for your soul's sake, and tell, if you can, how he can be prepared for the kingdom of Christ who is opposed to Christ's reigning in person, on the throne which God has sworn to give to him, and who is ashamed to believe and avow what God has revealed, touching the time of Christ's appearing, &c.

Again, see Prof. Whiting's Lecture, published by J. V. Himes, in their Midnight Cry of June, 1843, viz:—☞ *Christ's words are not much like an anniversary sermon. Br. Whiting stated that he had once held different views, but when the question came home, Will you take my word or cling to the opinions of men, he gave them up. He believed that it was as unsafe to rely on religious teachers now as when Christ first came. Then the chief priests and rabbis had a thicker veil of ignorance on their minds than even the poor thief expiring on the cross, &c.* ☜

Watchman.—Now, on the Millerite's principle of no mercy, would it not be the greatest curse that ever was given to man for to give him the power of reason a few short years, to run the risk of being kept eternally living in misery and corruption in such a hell as is represented by some people; that there they grow worse and worse to all eternity? But who ever knew of a good reformer that advocated bad doctrines, or to better the condition of the human race by making them worse, like the Millerites, who represent our Maker as a God of no mercy, and that he allows Satan to bring all his force of evil men and seducers against the people, to take the advantage of their ignorance, weakness, necessities, misfortunes, &c., and deceive and lead them astray, and Christ to trap them, as they call it, without first giving them correct instructions, and warning by proper authority, and send them to hell, and there keep them living in endless misery and corruption merely to gratify a passion of revenge under no necessity, and then attach this stuff to the doctrine of Christ's appearing, and it would soon disgust the people with that doctrine. And this is one of the main reasons which infidels bring up for their disbelief in the Christian God, whom they say has no higher a character than that of a tyrant, and therefore cannot believe in him, &c. And in regard to the second part, they condemn their own principle, for themselves believe that all idiots and infants are to be saved, and to have their lot in the possession of this world. And in regard to the third part, they who profess to be the only wise ones, ought to know that where there is much given, there is much required. And reason itself teaches that they would not wish any other class of people to treat them in their own way when they advertise for hearers, by answering, What is the good of attending your

preaching, for you have got a thicker veil of ignorance on your minds than even the poor thief expiring on the cross? And if Prof. Whiting's assertion be true of our religious teachers, what can be expected from their hearers?

Now let us look at the main texts which the Millerites quote to prove that the people are to perish, and the world to be burnt up at the time of Christ's coming. ☞ (*Ps.* ii. 8, 9.) *Ask of me, and I will give thee the heathen for thine inherit ance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them to pieces like a potter's vessel.* ☜ Here I ask, why do the Millerites skip over the three following verses, which give the full sense of this subject, and warns the kings and judges of the earth to be wise and instructed, and kiss the Son lest he be angry, and they perish when his wrath is kindled but a little? Is it not to deceive the people so as to carry out their doctrine of no mercy? For what use would it be to instruct them when the door of mercy was closed, in their sense? And where is the infallible instructor before Christ comes? (Jer. xxiii. 20; Micah iv. 1 to 7; Isa. lii. 8, &c.)

Again, in regard to the burning of the world at the time of Christ's coming, we will look at their text, ☞ 2 *Peter*, iii. 4 to 13. *But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* ☜ Here Peter shows to us plainly that this earth is to be burnt up in the day of the Lord, and not at the beginning of it; and both Mr. Miller and Prof. Whiting have admitted that the judgment day is to be a thousand years long; but how much more, and where to begin to reckon, they cannot tell, for it is not fully revealed. But John shows to us, that the passing away of this world is to be after the thousand years' reign of Christ, and the last act before the general judgment. (Rev. xx. 11 to 15.) And the best evidence of the Church represents the destruction of this world as the last act before the general judgment. And why could not the Millerites, who profess to be the wise ones, see this, if they were willing to follow the best evidence? Again, (Mat. xxiv. 37 to 39,) But as the days of Noah were, so shall also the coming of the Son of Man be, &c.

Now, in the days of Noah, the people had seven days' warning, at the least, from God the Father. (Gen. vii. 1 to 15.) Then, on the principle of equity, the people will have seven days' warning at the least, between the coming of the Ancient of Days (or the Sign) and the appearing of Christ. But that would be preaching up peace and safety to the presumptuous sinners, according to Millerism, instead of that great day coming upon all the people as a snare, except those who are ready for it. Hence they have represented Christ as the Ancient of Days, to suit their system. For some of them have admitted that the gospel is to be preached until Christ appears. Thus, it would give the presumptuous sinners only a little time to repent, so as to make a rush into the kingdom while the fear was upon them, and all get saved like the Ninevites under the preaching of Jonah. (Jonah iii. 1 to 10.) And as it is in our day with those who are sentenced to be hung for murder, &c., then they make a rush for heaven.

But the Bible shows that the fearful are not to enter heaven. And those who only submit to the commands of God and obey them through necessity, make the great distinction between those who voluntarily submit to the commands of God and obey them through choice, and between the family of this earth and the family of heaven, the subjects and the rulers. (Mat. vii. 21; Rev. ii. 26, 27; xxi. 7, 8, &c.) But let there be a lapse of time between each plague and the people severely tried, as the Bible shows to us. (1 Cor. iii. 1 to 23; Rev. xvi. 2; Micah vii. 15 to 20; Isa. xi. 4 to 16, &c.) Then the presumptuous would get more hardened, and return to their old habits again, as the Egyptians did, and the Israelites through the wilderness—when their plagues ceased their fears ceased; and as we have experienced in our day, in regard to the cholera and famine; and thus be taken away by the time that the seven last plagues are finished. For those that will not seek the truth will not find it, nor learn it; they will not know it. Yet I have found many well-disposed people that believed in the spiritual coming and reign of Christ, who were far more charitable, zealous, and diligent in the service of God and their neighbor, according to their means than what the Millerites are—therefore much better men. (See 2 Cor. viii. 12.) For if there is first a willing mind it is accepted, &c.

See how the Millerites overthrow their own Doctrine of No Mercy.

Millerism.—See Mr. Miller's assertion published to the world in their Midnight Cry of Nov. 1843, as follows:—If time is not revealed, how can Christ charge a man with guilt because he does not know the time? Again, see Prof. Whiting's assertion, published in their Midnight Cry of April, 1844, viz.:—The 2,300 years must synchronize with the going forth of the commandment in the year B. C. 457. ☞ *Now it is quite plain that the reading or hearing of an unintelligible document could be attended with neither a blessing nor an advantage to any man, nor could the ideas contained in such a document be kept or obeyed by any one who could not understand what those ideas were.* ☜

Again, in May, 1843, viz.:—The hoary sinner, departing this life impenitent, so far from entering that Jerusalem, and rejuvenizing to immortal youth, shall be accursed *in the condition* in which he dies, literally exemplifying the Scriptural proverb, "As the tree falleth, so shall it lie," being accursed not only with banishment from the new earth, but with eternal monotony and unchangeableness of his mental condition. Again, Mr. Hale, in his book entitled "The Harmony of Prophetic Chronology and Time of the Advent to be Known," stretches out the prophetic peroids to the end of the year 1847, and on page 25 asserts as follows:—And those who are brought to view as the subjects of the wrath of God at the Second Advent, are those who reject the testimony of God on the time of that event; on those the day shall come as a thief. Can it be that men should be thus condemned by the Almighty, if the time of these events was not to be understood? God forbid.

Again, see an assertion by H. Gross, in regard to being inspired by the Holy Ghost to know the time, published in their Morning Watch of Jan., 1845, viz.:—The prophetic time of the Lord's coming shall be fully understood, and published for a witness to all nations, &c. The precise time which I am satisfied will be the first month, about April 20th to 23d next. What is a prerequisite to have power to know the times and the seasons? *Answer*—After the Holy Ghost is come upon you. None have power to know until the Holy Ghost comes upon them, &c.

Again, see their explanation of Dan. xii. 10, published to the world by J. V. Himes, in their Midnight Cry of March, 1843, to read and circulate, viz.: ☞ *Dan.* xii. 10. *That at the time of the end the wise shall understand. Besides, what a reflection on the character of God must it be to suppose, that in a professed revelation of future events, the definite and specified periods contained in it, which evidently relate to the time of Christ's coming, are never to be understood.* ☜

Watchman.—Now, does refined infidelity teach any thing worse than the above? Thus my readers may see that those preachers of Millerism have entirely overthrown their doctrine of Time and No Mercy, and gone so far as to fling their reproach upon the character of God, and his revelation, and Spirit, and excused the people from guilt in not understanding the prophetic periods in their sense, and also shows that they themselves do not understand them in the true sense of the Scriptures, in which they professed to understand them. And one of those preachers tells us, that none have power to know the times and seasons until the Holy Ghost comes upon them, and shows to us that he could tell within three days of the time of Christ's coming. Is not such stuff highly presumptuous? Now the best men in the world cannot avoid making some mistakes, at the present day, who try to give the true sense of the Scriptures; but there is no necessity of running to such an extreme. And I do not expect that all the Watchmen will see eye to eye in Scripture, until the Lord bring again Zion. And we are only to know in part until that which is perfect comes, and the law goes forth of Zion, and the Word of the Lord from Jerusalem, and Christ the Infallible Judge himself decides upon the true sense of his Father s laws and will. (See Isa. lii. 8; lxii. 6 to 9; Micah iv. 1 to 7; Jer. xxiii. 20, &c.) Therefore when we make a mistake, we should impute it to our lack of knowledge, and not run into such outrageous presumption as to fling it upon the character of God, and his revelation, and Spirit; nor yet assert that a thing is so with certainty, without sufficient ground and a good rule to prove it by. And how will those preachers of Millerism appear before Christ with such a reproach on the character of God, and his Word, and Spirit? Yet I pray and hope that they will repent and find mercy of the Lord in his day.

Dan. ii. 28.—"There is a God in heaven that revealeth secrets, and maketh known to the king Neb. what shall be in the latter days. * * And the visions of thy head upon thy bed, are these:"

THE VISION.	DANIEL'S INTERPRETATION.	APPLICATION.
31 Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. 32. This image's head was of fine gold.	37 Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And wheresoever the children of men dwell the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold	1st Section, BABYLON. Isa. 10. 1 to 6 Ho. 5. 4. 5; 2 Kings 21. 10 to 16: 23. 24 to 27. Ezra. 4. 2. Jer. 15. 1 to 6 ch. 27, &c.
His breast and his arms of silver.	39 And after thee shall arise another kingdom inferior to thee,	2d Section, MEDIA AND PERSIA. Dan. 8. 2, 3, 4, 20.
His belly and his thighs (sides margin) of brass.	And another third kingdom of brass, which shall bear rule over all the earth.	3d Section. GRECIA. Dan. 8. 5, 6, 7, 21.
33 His legs of iron.	40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things. All these shall it break in pieces and bruise.	4th Section. IMPERIAL ROME. Luke 2. 1, 2.
	41 And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.	5th Section, ROME DIVIDED. Dan. 2. 41.
His feet part of iron and part of clay.	42 And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.	6th Section. THE KINGDOM PARTLY STRONG AND PARTLY BROKEN. Dan. 2. 42.

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron, and clay, and brake them to pieces.

35 There was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

44 And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.—Dan. viii. 13. How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed. 10, 1. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel. And the thing was true, but the time appointed was long and he understood the thing, and had understanding of the vision.—Dan. viii. 26: ix. 25: x. 14, &c.

7th Section. THE SETTING UP OF GOD'S EVERLASTING KINGDOM. Dan. 2. 44.

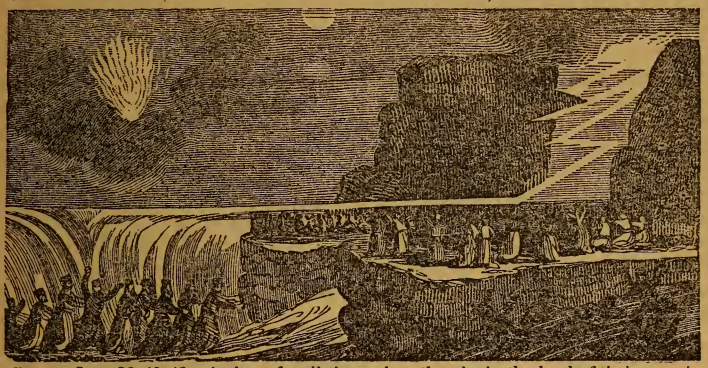
Swedenborg excludes from his canon of the Word of God many of the most important books in the Scriptures. See a note appended to his Heavenly Doctrine, page 76, fifth edition, printed in England, for their Society, in 1812, which states as follows: "The books of the Word are all those which have the internal sense; but those books which have not the internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John, and the Revelation. The rest have not the internal sense."

This shows that he excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Song of Solomon, in the Old Testament; and the Acts, Paul's fourteen epistles, the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude, in the New Testament. Again, page 56, no one can enter heaven with the faith of the present Church. Now, Professor Bush, who can see so far into many other things, and judge so well of them, why cannot he see sufficiently into this delusion of Swedenborg's so as not to be carried off from the Word of God by it, or deceive others. But if he does see sufficiently into it for to know better, then so much the worse, (see John ix. 41.) Instead of trying to overcome evil with good, and spread the truth, and not blind the people's senses by doctrines which contradict Scripture, and have a tendency to destroy confidence in the Bible, and cause a neglect of duty so that they cannot see that great day approaching until it comes upon them as a snare, and they lose their inheritance. For if those books excluded were only the word of man, they would not be of so much consequence, (see Heb. v. 14, But those who by reason of use have their senses exercised to discern both good and evil. Acts xxvi. 13–18. Gal. i. 6–12, &c.,) which is as bad a doctrine as that advocated in a course of lectures in this city by a Mormon preacher, of the name of P. P. Pratt, in 1837, as follows:

Mormonism.—We will now return to the subject of the coming of Messiah, and the ushering in of that glorious day called the Millennium, or the rest of 1000 years. We gather from the field of prophecy, 1st, that that glorious day will be ushered in by the personal coming of Christ and the resurrection of all the saints; 2d, we learn that all the wicked will be destroyed from off the earth by overwhelming judgments of God, and by fire, at the time of his coming, insomuch that the earth will be cleansed by fire from its wicked inhabitants, as it once was by water; and that burning will include priests as well as people; all but a few shall be burned; and more especially applies to the latter fallen Church than to the heathen or Jews, whom they are trying to convert, &c.—And on pages 167, 168, they assert as follows: We have now discovered the great secret, which none but the saints have understood, and which was well understood by them in all ages of the world, which is this, that man is to dwell upon the earth with the Messiah, with the whole house of Israel, and with the saints of the Most High, not only 1000 years, but forever and ever.

OR THE BRINGING IN OF A REMNANT OF THE JEWS AND GENTILES

Into the kingdom of God on earth, as subjects and aliens under the seven last plagues, &c.
Isa. 11 10–16. Ezek. 20. 33–38. Zech. 14. 3–7. Rev. 2. 18–29; and Rev. chs. 16–19, &c.



Proof. Lev. 26. 40–46. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I am the Lord their God. Deut. 4. 29–31. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. See Gen. 17. 13, &c.: Isaiah 1. 27, 28. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. See Joel 2. 31, 32; Matt. 24. 29, 30, &c.; Zeph. 3. 8–20, &c. Isa. 11. 10–16. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, &c. And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth, &c. Ezek. 20. 33–38. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you, &c. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, &c. And I will purge out from among you the rebels, and them that transgress against me, &c. And they shall not enter into the land of Israel, &c. Jer. 30. 1–24. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them, &c. Jer. 32. 36–42. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them, &c. See Isa. chaps. 60–62. Ps. 104. 35. Jer. 31. 1–40: 33. 7–26. Ezek. 34. 1–30: 36. 11–38: 37. 21–28. Micah 4. 1–13. Zech. 8. 1–23: 12. 1–14. Rev. 19. 19–21, &c. Joel 3. 1, 2. Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Jer. 12. 1–17. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord. Micah 7. 15–20. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded, &c. Zech. 14. 16–21. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth, &c. Upon them shall be no rain, &c. And there shall be the plague wherewith the Lord will smite the heathen that come not up. And this shall be the punishment of Egypt, and the punishment of all nations that come not up, &c. Isa. 66. 8–24. And I will send those that escape of them unto the nations to Tarshish, Pul, and Lud, &c. And to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles, &c. See Isa. 26. 9, 10. Rev. 15. 4. The above is so plain a doctrine of conditions, and those conditions will be complied with by a remnant of both Jews and Gentiles, that it may be easily understood, and is far better than that taught by Professor Whiting and Mr. Miller, and their followers; in which they manifest a malignant and selfish spirit, by representing that there is no mercy after Christ comes for any of the churches which they call Babylon, except their own See the doctrines advocated in their Books, Papers &c.

CALVIN.	*ARMINIUS.*
1. That God has chosen a certain number in Christ unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, not because of any foresight of obedience in the creature; and that the rest of mankind he was pleased to pass by and ordain to dishonor and wrath for their sins, to the praise of his vindictive justice.	1. That God has not fixed the future state of mankind by an absolute, unconditional decree; but determined, from all eternity, to bestow salvation on those he foresaw would persevere unto the end, in their faith in Christ; and to consign to everlasting punishment those who should continue in their unbelief and resist his grace to the end.
2. That Jesus Christ made an atonement for the sins of these elect only.	2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular, of which, however, none receive the benefit who do not repent and believe in him.
3. That mankind are totally depraved, in consequence of the fall, and, by virtue of Adam's being their federal head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceed all actual transgressions; and that, by sin, we are made subject to death, and all miseries temporal, spiritual, and eternal.	3. That no one can of himself, or by the powers of his free will, produce or generate faith in his own mind; but that man being by nature evil, and incompetent both to think and to do good, it is necessary that he should be born again and renewed by God, for Christ's sake, through the Holy Spirit.
4. That all whom God hath predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of that state of sin and death in which they were by nature, to grace and salvation by Jesus Christ.	4. That this Divine grace, or energy, which heals the soul of man, advances, and perfects all that can truly be called good in him; yet that this grace compels no man against his will, though it may be repelled by his perverse will.
5. That those whom God has thus effectually called, and sanctified, shall never finally fall from a state of grace.	5. That those who are united to Christ by faith, may fall away, and finally forfeit their state of grace.

Watchman.—The Bible shows to me that the truth is to be found between Calvinism and Arminianism, and that the Word of God begins what is good in man, and not the Spirit, for we cannot do the will of God until we know what his will is, and faith cometh by hearing, and hearing by the Word of God, Rom. x. 17. And there are three conditions required in the gospel of Christ in order to be admitted into the kingdom or favor of God, 1. Faith. 2. Repentance. 3. Baptism. And three promises, after we have complied with the conditions, 1. Remission of Sins. 2. The gift of the Holy Spirit. 3. Eternal life if we prove faithful to the end, Heb. xi. 6. Luke vi. 47 to 49. 1 John v. 14. Luke xxiv. 45 to 47, Matt. xxviii. 19, 20. Acts ii. 37 to 41. 1 John ii. 25. Matt. x. 22, &c. And that men have the power to put confidence in the Word of God, and his grace is free to all men, for his promises drew me into Christianity, See John viii. 31, 32. Acts xvii. 11, 12. Rev. xxi. 7; xxii. 16, 17, &c. I then put confidence in those promises like one man puts confidence in another man's word. See p. 115.

J. MITCHELL, No. 9 Eldridge Street, New York.

All thy works shall praise thee, O Lord, and thy saints shall bless thee, they shall speak of the glory of thy kingdom, and talk of thy power. Ps. cxlv. 10, 11. *The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.* Ps. ciii. 17–22. *Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.* Dan. iv. 24–37. *But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God.* Acts vii. 55. Rev. xii.

See a book entitled, The Sidereal Heavens, by T. Dick, the Christian Philosopher, p. 317, in which he asserts as follows:—*Of all the systems and nebulæ of the universe, revolving in immense circumferences, around the throne of the Eternal, the great centre of all worlds and beings within the circuit of creation, all performing their rapid but harmonious motions throughout every region of space, and without intermission, in obedience to the laws of their Creator.* Again, see Prof. Mitchel's lecture on Astronomy, in this city, in 1847, as follows:—In the course of lectures in this city during the past year, I attempted to show to those who heard me, how it was that Mædler had recently determined the central point in our great system, or the source about which all the stars, including our sun itself, are performing their mighty revolutions. Now, although we cannot rely implicitly upon all his deductions, yet that he has made a close approximation is certain; and in case we adopt his theory it requires our sun no less than 117,000,000 of years to complete its orbit about its grand centre. If, then, we desire to have the measure of Eternity, it seems that it is possible almost to accomplish it even here in Time. For let us suppose the hundred millions of suns to be united under the action of that Almighty Power that started them in their orbits. They sweep on, and 117,000,000 of years roll round before the sun accomplishes his mighty journey, to bring them back again to the same precise position.

Again, Ps. ci. 6, Mine eyes shall be upon the faithful of the land, that they may dwell with me. Ps. cxl. 13, Surely the righteous shall give thanks unto thy name, the upright shall dwell in thy presence. John xvii. 24–26, Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, &c. John xii. 26, If any man serve me, let him follow me, and where I am there shall also my servant be. John xiv. 1–3, In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. 1 Thess. iv. 16–18, Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Peter v. 10.

1 Kings xxii. 19–23, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, &c. 2 Chron. vi. 32–42, If they come and pray in this house, then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for. (vii. 12–22.) Matt. v. 34–48, But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king, &c. 2 Cor. xii. 1–13, I knew a man in Christ, about fourteen years ago; whether in the body or out of the body I cannot tell, God knoweth; such an one caught up to the third heaven, &c.

Luke xx. 34–36, But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels, and are the children of God, &c. Matt. xviii. 10–14, Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven, &c. Matt. v. 8, Blessed are the pure in heart, for they shall see God. Matt. vii. 21, Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Rom. viii. 14, For as many as are led by the Spirit of God, they are the sons of God.

Rom. viii. 16, 17, The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. 1 Cor. iii. 21–23, Therefore, let no man glory in men; for all things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. Rev. vii. 9–17, I beheld, and lo a great multitude, which no man could number, of all nations, kindreds, people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. 11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne, on their faces, and worshipped God. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? 14 And I said unto him,

Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them, &c. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. xxi. 7, He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Watchman—This proves that the heavens are to be the perfect and eternal dwelling-place of the glorified saints, and not this earth, with immortal wolves and lions and serpents, and building houses and planting vineyards, and drinking wine, &c., as the Mormons and Millerites have represented it. The Bible shows that this earth is to be the dwelling-place for some of the subjects. See Isa. lxv. 17–25; Amos ix. 11–15; Zech. xiv. 16–21, &c. And none will be allowed to enter into the New Jerusalem of the new earth, but they whose names are written in the Lamb's book of life. Rev. xxi. 27; xxii. 14, 15, &c. But the rulers are to dwell in heaven, and only to visit this world occasionally, like GOD ALMIGHTY and his angels visited the Israelites of old. See Rev. xiv. 4, These are they which follow the Lamb whithersoever he goeth. Luke ii. 9–15; Micah iv. 1–7; Exod. xxv. 21, 22, &c. Thus I choose my treasure in heaven (Col. iii. 1–4), (Matt. vi. 19–21,) and my soul longs to see God, and to dwell with him, and to be associated in sweet communion with that great multitude of holy angels and saints around his throne. But if it is my lot to be an outcast from the presence of the Lord and the glory of his power, and banished to any of the far-off planets, it would be a continual torment to me, in reflecting upon my folly of once having a chance to obtain that heavenly inheritance, but rejected or neglected it for some worldly object, until it was too late, and thereby lost that great prize. Yet life is sweet under many different circumstances, and I would gladly accept of banishment, and bear with its torments, (if that heavenly inheritance was only lost through ignorance), in preference to the loss of my soul. And I should say like St. Paul, (1 Cor. xv. 19,) If in this life only we had hope, I should be one of the most miserable creatures on earth in thinking about my spending so much time and money and labor, &c., for the good of the souls of men, and after all to be covered up in the grave like dogs at the end. Dan. 9. 20 to 23. &c.

But all creation shows that our Maker is wise and good and powerful enough to perform all that he has promised. Therefore let no man deceive you with any of those outrageous doctrines which have a tendency to make things worse. For it is the will of God that things should go on progressively for better at the end. See Exod. xiv 1–35: Isa. xi. 1–16, &c. Now, reader, let me beg of you to go on—go on—go on to perfection; for it is the will of God that you should go on. Heb. vi. 1–20; vii. 11–28, &c. And the Scriptures are sufficient to make you wise unto salvation. 2 Tim. iii. 12–17, &c. And the Spirit of God is ready to guide you on the way of truth and life. John xvi. 13, &c. And the angels in heaven will rejoice at your prosperity. Luke xv. 7–10, &c.

Watchman.—See the Mormons' advertisement in this city in 1837, on the eternal dwelling of the saints, viz:

(*Mormonism.*)—Sunday morning lecture: Elder P. P. Pratt intends showing from the Scriptures that this earth is destined to become the eternal dwelling of the Saints, and that every saint in heaven is anticipating a return to this planet to possess it forever.

Again, in Mr. Miller's book published in 1842, page 36, viz:

(*Millerism.*) The thousand years spoken of in Rev. xx. 6, is between the two resurrections, a state of happiness, of glory, of holiness, and that it shall be on this earth. It is a state of immortality, as abundant Scriptures evidently prove. Again, in their Midnight Cry of May, 1843, viz; We believe that the earth thus renovated will be the eternal abode of the righteous. Again, in their Midnight Cry of March 1844, viz: THE LOCALITY OF HEAVEN;—The heaven of the saints and their eternal abode is a subject concerning which ideas of the Christian community are exceedingly vague. They have been accustomed to think of it as being in some state or place far removed from this earth we now inhabit, far above the aerial heavens. They have supposed and understood the Bible to teach, that at the appearing of Christ in the clouds of heaven, and at the final judgment, the saints are to be caught up to meet the Lord in the air and remain there forever. We know of no kingdom prepared for them except this earth, the dominion of which was given to Adam. Again, published in their Advent Herald of March, 1850, viz:

Ps. civ. 4.—*Who maketh his angels spirits; his ministers a flaming fire. See the same quoted in* Heb. i. 7. *These are the chief ministers of state, waiting round the throne and flying swiftly at the command of Jehovah. These living creatures are of an angelic nature. But they must be men exalted to that nature, for in their ascriptions of praise they say, Thou art worthy to take the book and to open the seals of it, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and language, and people, and nation,* Rev. v. 9. *They must have undergone some change which elevated them to the angelic nature.*

Watchman.—I have given both sides of this subject, so that my readers may examine the best evidence of the Christian community by the Bible, to see whether their ideas of heaven are more vague than Millerism, or not. And I also show that the Millerites, in their last article, overthrow their own doctrine, of this earth being the eternal abode of the righteous, and comes partly on the ground that I have been contending for these last seventeen years. And I shall be glad to know that I have helped to reform them, if they don't slide back again like Mr. Miller. Now, if I was in such a perfect state as they represent some of the saints to be in heaven, I should consider it a very great punishment, like Satan's, to be sent out of it, into this earth, and not to have a place any more in heaven. See Rev. xii. 7 to 9. But I think that all the faithful saints are to dwell in heaven, in the place of the fallen angels. (Luke xix. 11 to 27; Matt. xxiv. 44 to 47, &c.) And that it was very good of our Maker to give us the means and opportunity of attaining to that perfect state, and he that despises heaven is not worthy of it. (Luke xx. 34 to 36, &c.)

On the Four Principal ways of Getting to Heaven advocated in Christendom.

Gen., ii., 17.—In the day that thou eatest thereof, thou shalt surely die. Ezek., xviii. 4—The soul that sinneth, it shall die. John, iii. 36—He that believeth not the Son shall not see life; but the wrath of God abideth on him.

Gen., iii., 1-7—And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

Watchman.—The doctrine held by the first class of Universalists, who are called Restorationists, is asserted in the Encyclopedia of Religious Knowledge, p. 1018,, as follows: ☞ *Restorationists* believe that ALL MEN will ultimately become HOLY AND HAPPY. They maintain that God created only to bless, and that in pursuance of that purpose, he sent his Son to "be for salvation to the ends of the earth;" that Christ's kingdom is moral in its nature, and extends to moral beings in every state or mode of existence; ☞ *That the probation of man is not confined to the present life, but extends through the mediatorial reign; and that, as Christ died for all, so before he shall have delivered up the kingdom to the Father, all shall be brought to a participation of the knowledge and enjoyment of that truth which maketh free from the bondage of sin and death.*☜ They believe in a general resurrection and judgment, when those who have improved their probation in this life will be raised to more perfect felicity, and those who have misimproved their opportunities on earth will come forward to shame and condemnation, which will continue till they become truly penitent. That punishment itself is a mediatorial work, a discipline perfectly consistent with mercy; that it is a means employed by Christ to humble and subdue the stubborn will, and prepare the mind to receive a manifestation of the goodness of God which leadeth the sinner to true repentance, see Gen. xii. 3; xxii. 18. Gal. iii. 8. Isa. xlv. 22, 23. Phil. ii. 10, 11. Rev. v. 13. 1 Tim. ii. 1-6. Col. i. 20. Eph. i. 7-11. Rom. v. 12-21; viii. 20, 21. 1 Cor. xv. 24-28.

Watchman.—There are two classes of Universalists since 1818; see the Encyclopedia of Religious Knowledge, p. 1019, in which is asserted as follows: ☞*About the year* 1818, *Hosea Ballou, of Boston, advanced the doctrine that all retribution is confined to this world. That sentiment at first was founded upon the old Gnostic notion that all sin originates in the flesh, and that death frees the soul from all impurities.*☜ But in all my search amongst the works and lectures given by the advocates of the above doctrine, I have not found one who gives any good evidence from Scripture, showing how death frees the soul from all impurities.

See Rev. O. A. Skinner's advertisement in 1847, as follows: ☞ *Universalism.—Rev. O. A. Skinner will deliver a lecture on an Objection to Universalism, of how a man guilty of self-murder can inherit the kingdom of Heaven, on Sunday evening next, in the Orchard-street Church.*

J. Mitchel, 10 Eldredge St., N. Y., Price 6d., a No. with Cover.

THE WATCHMAN'S REPLY TO DR. PISE, WHO PREACHED On the Doctrine of Purgatory, N. Y. Feb. 2d, 1845.

Watchman.—Last Sabbath night Dr. Pise took for his text, Matt. xvi. 27: For the Son of man shall come in the glory of his Father with his angels, and shall render to every man according to his works.

Doctor.—In my lecture on last Sunday night, I quoted at least six unequivocal and indisputable texts of Scripture bearing upon the doctrine of Purgatory. Let it not be said that these texts of Sacred Scripture prove nothing with regard to this dogma, because I certainly have every possible right, by my own understanding of Scripture; if I think proper to prove the doctrine of Purgatory from the text in question, and no reader of the Bible, no stickler for the universal perusal of the Scriptures without note or comment, can presume to call my right on this subject in question; because, by so doing, he would not only intrench on my privileges, but also act in hostility to one of the very first principles of Protestantism, which says we are to search the Scriptures for ourselves, and discover according to the best of our understanding and our own interpretation, what they teach and what they do not teach.

When our blessed Lord declared in his text which I have just read at the commencement of this discourse, that he would render unto every man according to his works, it is evident, therefore, that when every man is summoned before the judgment-seat of God, immediately after death, he will have the sentence inflicted upon him "according to his works." Now there are perfect works, there are imperfect works, and there are works perfectly evil. God will therefore judge all those three characters of works. If your works when summoned to appear before the supreme tribunal, be perfectly good, then will God render unto you perfect reward, in remuneration of those good works. If on appearing before him your works should appear perfectly evil, then will the sentence of eternal punishment be pronounced upon you in consequence of these evil works. But if your works be but imperfectly good, or not perfectly evil, and in this condition you appear before the Supreme Judge, then must you be judged accordingly. Then there is, as it were, an intermediate judgment.

☞ *And it would appear from this text that there must likewise be an intermediate place of atonement, where works not perfectly good nor perfectly evil may be expiated. But that place cannot be hell, nor can that place be heaven; consequently, as "God shall render unto every man according to his works," there must be an intermediate place of expiation—which place, in the language of the Church, we style Purgatory; and this doctrine is not merely held by me as my own, but held in perfect conformity with the doctrines held by some of the most venerable fathers of the primitive Church.* ☜ Again, in their book on True Piety, page 216, and approved by Bishop Kenrick, is asserted as follows—

☞ *If by our exertions our suffering fellow members shall derive a mitigation of their punishments, and shall be more speedily admitted into glory, they will never be unmindful of their benefactors; they will incessantly put up their powerful prayers and intercessions before the throne of God, to obtain of him the forgiveness of our offences, the grace of sincere and effectual repentance, and the numberless graces we stand in need of.* ☜

Watchman.—I am not one that is disposed to fling several parts of Scripture away, and call them spurious because they do not suit my fancy, as many of our ministers do, but I either admit that I do not understand what those difficult texts mean, or else I try to give what I consider to be their true sense. Thus in regard to that text in 1 Peter iii. 19, 20: By which also he went and preached unto the spirits in prison, &c. Here I think that our Saviour did go to that prison and tell the prisoners that he would have mercy on them at the final Judgment, according to their different works who submitted themselves entirely to him; so that they who only had given a cup of cold water to a servant of God should in nowise lose their reward, Matt. x. 41, 42. Yet I find no prison but one mentioned in the Bible, which is sometimes called hell. Neither do I find any promise in the Bible that the prisoners there are to be purified and qualified for that glorious and perfect state in heaven; for that place is where the rulers are to dwell who have voluntarily submitted to the Lord, and served him through a love of the spirit and principles of his government, in this life. See Ps. ciii. 17 to 22; Dan. iv. 26; Deut. xxx. 19; Josh. xxiv. 1 to 31; Exod. xxxii. 30 to 35; Mala. iii. 16 to 18; Ps. ci. 6, 7; cxl. 13; John xii. 26; Titus ii 11 to 15, &c.

NEW YORK, 1845.

A REPLY TO DR. LANSING, SHOWING

That the Plan of God's Government is to Overcome Evil with Good.

Watchman.—A few Notes on Calvinism, revised and admitted of as correct by Dr. L., after being preached by him at his church in N. Y. March 14, 1847 :—

Doctor.—The ground that we take is, that God has foreordained whatsoever comes to pass. A man's heart deviseth his way, but the Lord directeth his steps.

Watchman.—That is an outrageous doctrine, because it charges God with being the author of all evil, and denies the power and freedom of man's will; and on that principle no person could do any thing contrary to the will of God. But what God has foreordained is his revealed will, laws, commands, and plan of government. And some men steal, murder, &c. Now, did God foreordain that men should do those evils? I say no. For God has foreordained that men should not steal or murder, &c. (Exod. xx. 1 to 17, &c.) And we know nothing about the secret counsel of God's will. And in regard to the text, of a man's heart devising his way, but the Lord directing his steps, this text alludes to that great and good law in God's government, of overcoming evil with good, as in the case of Joseph and his brethren. For Joseph's brethren meant the selling of Joseph for evil, but the Lord directed it for good, and the subjection of Joseph's brethren and the Egyptians to Joseph and Pharaoh at the end, which is typical of all things being brought under subjection to God the Father, during Christ's executive reign. (Gen. l. 15 to 20; Acts iii. 14 to 26; 1 Cor. xv. 24 to 28, &c.)

Doctor.—The doctrine of total depravity is true. *Watchman.*—I find no such doctrine in the Bible as that a man is so depraved that he cannot think a good thought, speak a good word, or do a good action, without the aid of the Spirit of God; for it shows to me that men have as much power and freedom of will, to obey or disobey our Maker's instructions now, as Adam and Eve had at the beginning, and that God has not taken this power from us, but holds us accountable for the use that we make of it; and that Abraham, and Moses, and others, were blessed in believing and obeying God; and it puts the blame on the will in rejecting and neglecting his instructions, and not on the lack of power; and Adam lost no power of will, but fell under the curse of the law, by violating his Maker's commands, and obeying Satan. For God's law pronounces a curse on every one that continueth not in all things commanded, and to whom we yield ourselves servants to obey, his servants we are to whom we obey. (Gen. ii. 16, 17; Gal. iii. 10; Rom. vi. 16.) Hence that is wrong in the Presbyterian Confession of Faith, (page 47,) which states that man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation. And God gave to Adam and Eve the easiest law that he could have given them; all they had to do was to let the tree alone, not to meddle with it; but they were so weak and short-sighted as not to resist the temptation; and we are only the same.

Doctor.—Wo be to the man that attempts any other way of salvation than by the Spirit of God. *Watchman.*—I know that it is generally advocated, that the Spirit of God begins and perfects every thing that is good in man. But I ask the doctor to show me a single person in all the world that ever was converted to God by his Spirit without first coming through his Word; for we cannot do the will of God until he makes known to us what his will is, and he has only promised his Spirit to those who ask it according to his will, for a good object. (Luke xi. 13; John vii. 38, 39; 1 John v. 14; Jam. i. 5; iv. 2, 3, &c.) For it is the office of the Word of God to convert the soul. (Ps. xix. 7; John xiv. 1 to 21; Rom. x. 17; 1 Cor. iii. 11; Heb. xi. 6, &c.) And it is the office of the Spirit of God to guide us into the true sense of his word, and convince us according as we follow his instructions. (John vii. 17; xvi. 7 to 15, &c.)

Doctor.—There are a great many foreseen things talked about in these days; but did God foresee that some men would become good, and therefore elect them? No thanks to grace, then. *Watchman.*—The Bible shows to me that all thanks are due to grace. For it was through grace (or goodness) that our Maker devised the plan of redemption, and by the grace of God Christ tasted death for every man. (Gen. iii. 15; Titus ii. 11 to 15; Heb. ii. 6 to 9, &c.) For God the Father was under no obligations to give us a resurrection. And St. Paul predicated the certainty of our resurrection upon the obedience, death, burial, and resurrection of Christ; and he had a hope in the resurrection both of the just and the unjust. (Acts xxiv. 14 to 16, &c.) Thus, if it had not been for Christ's perfect obedience in our stead, we should have had no resurrection, Ezek. 18. 4. &c.

Again, though the just may have been ever so faithful in the service of God, yet they will have no claim upon him to adopt them into his family in heaven, as sons, any more than the servants in this world have that claim upon their masters; but only by promise through Christ's perfect obedience, righteousness, and sacrifice. For we lost all claim to sonship in Adam by the fall. (Rom. vi. 16; Gen. ii. 16, 17, &c.) And surely, when God devises a plan, he can see right through that plan, and he will not allow a creature like Satan to frustrate any of his designs; and the plan of God's government is to overcome evil with good. (Dan. iv. 34 to 37; John vi. 33; Rom. xii. 21; Eccl. iii. 14, &c.)

Doctor.—It may be asked, why did God pass by Esau and elect Jacob? I answer, that I cannot tell, for I do not understand it. *Watchman.*—Let me show to the Doctor, that the reason was, because God foresaw that Esau would despise his birthright, and thereby prove unworthy of it, and insult and dishonor his Maker who gave it to him. (See 1 Sam. ii. 30.) Them that honor me, I will honor; and they that despise me, shall be lightly esteemed. And St. Paul represents it in the same sense. (Gen. xxv. 30 to 34; Heb. xii. 1 to 17.) And I hope that the Doctor will not dispute the omniscience of God.

Doctor.—☞*There is no need of any elementary fire to punish the wicked with in the next world, for in hell all their evil passions of revenge, hatred, wrath, and malice, will be let loose. Here they are in a great measure restrained by laws and the frowns of society; but there they are like rampant tigers without any law, or restraint, or control, growing worse and worse to all eternity; and this is the state of hell.*☜

Watchman.—Why, Doctor, your Calvinistic hell is worse than the Swedenborgians' hell, for their passions are kept under some restraint and control; and your system would make things worse instead of better. But the heavens do rule. And the Lord hath prepared his throne in the heavens, and his kingdom ruleth over all. Thus all his creatures will be brought under subjection, and worship and serve him—who have life given to them at the end. And when all are under subjection, there will be none in rebellion. (Daniel iv. 26; Psalms ciii. 19; cxlv. 10, 11. And Christ was manifested to destroy all the power and works of Satan, and not to establish them. (Isa. xlv. 23, 24; 1 Cor. xv. 12 to 28; 1 John, iii. 8; Rev. v. 13, 14, &c.) This shows, that although the outcasts are to be punished with everlasting destruction from the presence of the Lord and the glory of his power, yet they are to be under his control and government; and he will not allow rebels to continue in any of his dominions, except on trial for a short time, as in the case of this state; but the future is a fixed state. And what good would there be in keeping any of his intelligent creatures in such a corrupt and miserable state merely to gratify a passion of revenge by making them worse, under no necessity. But it is the will of God to reform all except the presumptuous sinners. (1 Tim. ii. 1 to 8, &c.)

This shows that the four principal ways of salvation, or of getting to heaven, advocated in Christendom, are as follows:—*First,* is Conditional Salvation, which was preached by our Saviour and his Apostles, and the condition is to do the will of God, (Matt. vii. 21,) by loving him with all our heart, mind, soul, and strength, in obedience to his commands, (John xv. 10,) and love our neighbor as ourselves, and also our enemies. *Second,* is through Purgatory, which is advocated by the Roman Catholics. *Third,* is Election without Conditions, advocated by the Presbyterians, (See their Confession of Faith, page 17.) *Fourth,* is Universal Salvation, and Final Holiness, and Happiness of All Men, and that death frees the soul from all impurities. But Universalism is only Calvinism improved; because the Universalists could easily see that if the salvation of men depended entirely upon the will of God, without any regard to conditions, that he could as easily will the salvation of all men as a part of men, and he would be acting partially if he did not. But the ways of the Lord are equal. Thus I think that the doctrine taught in the Confesson of Faith, pp. 74 to 77, is not true, which states that the perseverance of the saints depends, not upon their own free will, but upon the immutability of the decree of election; and those that are called, accepted, and sanctified by the Spirit, cannot finally fall away from grace. For the Bible shows to me that we are voluntary in our own salvation, and voluntary in our own destruction. And I have chosen the conditional way, because I found it to be the most consistent with Scripture and reason. And better than election without conditions.

Watchman.—We could recognize our friends and relatives in heaven, by the disposition, and principle, and spirit, and temper, they manifested on earth. If the doctrine taught by many of our professed ministers of Christ is true, That there is no change after death. But how can many of those ministers themselves expect to get to heaven who teach erroneous doctrines, and deceive the people and lead them astray, (though they may mean ever so well) if there is no change after death ; For Christ has declared, That if the blind lead the blind, both shall fall into the ditch ; And St. Paul has pronounced a curse on those who preach any other gospel than that which was preached by Christ and his apostles ; And if we have not the spirit of Christ we are none of his. See Matt. xviii. 1 to 7 ; xv. 12 to 20. John iii. 1 to 13. Gal. i. 6 to 12. Rom. viii. 9, &c. And I very seldom find two persons of one disposition, principle, spirit or temper, nor yet two sects that agree in their doctrines ; which shows the necessity of a change, to a unity in Christ, or else they could not agree in heaven. Gal. ii. 9 to 14. Eph. ii. 9, 10 ; iv. 1 to 32, &c.

2. Yet the Bible shows that there is a way by which we may know our friends in heaven, See Ps. xci. 2 to 16. I will say of the Lord, he is my refuge and my fortress, my God in him will I trust, surely he shall deliver thee from the snare of the fowler, &c., for he shall give his angels charge over thee, to keep thee in all thy ways, &c. Ps. xxxiv. 7. The angel of the Lord encampeth round about them that fear him, and delivereth them. Heb. i. 13, 14. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy foot-stool, are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation. Luke xv. 10. I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke xvi. 22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. Matt. xiii. 47 to 52. Again, The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind ; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away so shall it be at the end of the world ; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire, &c.

3. The above shows that the angels are sent by the Almighty to attend to the affairs of this world, and that they are well acquainted with our actions, and take a deep interest in our welfare, and also conduct the departed spirits to their residence in the next world, and therefore know where all the human race are according as they depart from this life. Thus if it should be my lot to get to heaven, and wanted to know where any of my friends are, then I could ask the angels, and they could give me all the information that is necessary. Again, according as Christ rewards his saints at the resurrection of the just, the others will be made acquainted with their person and character and office, See Luke xiv. 13, 14 ; xix. 12 to 19. Matt. xxv. 1 to 46. Rev. iii. 5, &c.

4. The Bible also shows, that some of the angels existed before

this world was made, and dwelled in heaven, and therefore a different order of beings from what the human race are, and that they have had God for their instructor, and attended him in his works for six thousand years at the least, and thereby become acquainted with the laws of God, and qualified to operate on the souls of men, and change their dispositions and intentions, and bring about the purposes of God. But human spirits are not qualified for that purpose, for even some of those highly educated angels, find it to be a very difficult task in some cases, See Dan. x. 12 to 14. Then said he unto me ; Fear not Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words ; But the prince of the kingdom of Persia withstood me one and twenty days ; but lo, Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is for many days. 2 Chron. xviii. 18 to 22 ; 2 Kings viii. 12, 13 ; Luke xxi. 22, &c.

5. I once heard a Swedenborg minister, in a discussion with Mr Sunderland on Swedenborg having the tooth ache, and attributing the cause to a devil in the tooth, account for the spirit operations as follows :—We Swedenborgians believe that all things in this world are effected by the spirit world, (that is, the good spirits effects all the good things in this world, and the evil spirits effects all the evil things.) But scripture, reason and experience shows that our human agents which are visible, do more mischief than what the invisible agents do, for the latter cannot come and raise mischief when they please, but only come when they are sent to try the people and bring about some of the purposes of God, (Job. ii. 1 to 13 ; xxxiv. 36 ; 1 Peter iv. 12, 13, &c.) And we have other enemies to fight against and overcome, through the help of God, and that is the pride and vanities of this world, and the gratification of the animal propensities, Luke xxi. 22 ; 1 Tim. iv. 1 to 6, &c. And the tooth-ache was proved to be a physical cause and not a spiritual cause.

6. Again, how can *any reasonable* person believe that the Lord would give a commission to his ministers on this earth, to preach his gospel, and promise to be with them to the end of the world, Matt. xxviii. 18 to 20, and afterwards give a commission to the spirits who have departed from this life, for to come back again and preach another gospel by rapping on tables and chairs, &c., which is a great piece of presumption for the advocates of the spirit rappings, to try to palm off such jugglery and deviltry upon the Almighty ; for although the Lord permits satan to try the people's faithfulness and integrity to his laws, yet he does not allow him to force the people to violate them against their will ; for our Maker has given us sufficient power of will to resist all the evil influence that can be brought against us, which he does not send to accomplish his purposes, See 2 Chron, xx. 1 to 32. Jam. iv. 7. Dan. xii. 10, &c. Again, when the Lord wanted to change any of his laws or establish them, He sent his angels and prophets, and Christ and his apostles, who confirmed their mission by miracles, and reasoned with the people face to face, so that they might have a correct understanding of his will,

See Judges, ii. 1 to 5. Luke x. 25 to 37. Acts xviii. 4 to 11 ; xxvi. 15 to 18, &c.

7. The advocates of the spirit rappings date the era of their spirit communications from the time of Swedenborg's visions, and even Swedenborg himself, represents that the human spirits can speak and reason and act, as well in the spirit world as they did in this ; Therefore by their own account it is too mean and degrading for good spirits to come with rapping and jugglery to the people instead of reasoning with them. And when Professor Barnes was lecturing in favor of the spirit rappings in this city in 1853 ; he stated, That the Almighty had prepared mediums through which he would communicate with the people of our world, by good spirits who have departed from this life. But the Bible shows to me that it is Satan who has prepared those mediums or clairvoyants, that play upon the people who neglect, and despise, and reject the truth of the word of God. ☞ 2 Thess. ii. 11, 12. *And for this cause God shall send them strong delusion, that they should believe a lie ; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.* Jer. vi. 17 to 19. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken, &c.

8. Now there are only two ways in which those alledged rappings can come, and that is either by jugglery or deviltry, and my belief is, that it is a part of both, for the Lord would not send good spirits to play off such low and degrading tricks upon the people, for it is evil spirits that he sends to bring about the speedy destruction of the presumptuous sinners who have been often reproved and hardeneth their necks, See Prov. i. 22 to 33 ; xv. 3 to 11 ; xxix. 1, &c. And I should have had an abundance of evidence to that effect if Proff. Barnes had stood the test, which he promised to do in his advertisement and lecture, stating, That he would give any person the privilege of testing the spiritual power by holding a table. I then attended his operations, and I asked the Proffessor if his guardian spirits were present, and he answered, They are. I then told him that I also believed in guardian angels, but that mine was a different order of beings from what his was, and that the test should be between my spirits and his spirits, and that I would not come muttering to the people and screwing my limbs and making ugly faces, and playing off monkey tricks the way his mediums did, but that I would speak out and let the audience see the rules that I worked by which may be found in John xiv. 13. Matt. xxi. 22. Ps. xxxiv. 7. But the Professor backed out when I brought him to the test.

9. Again, The good spirits would not bemean themselves with such low degrading business as to come rapping, and deceiving, and corrupting the people of this world, that business is left to Satan, and his agents who give themselves over to him to do his dirty work, and who are too lazy to work in the service of God, for his honor, and the glory of his kingdom. And the Bible shows plainly, that in those latter days, many of the people will be deceived by those satanic agents, and become servants to Satan, especially among the selfish and despotic, and slave powers, who want to live in luxury and idleness upon other people's labor, and imagine that they can feast, and sport, and enjoy peace and true happiness upon their breth-

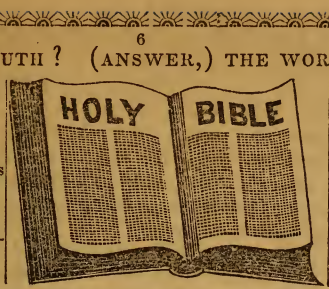
ren's degradation and ruin and misery, See Isa. xlviii. 22. There is no peace saith the Lord unto the wicked. 2 Tim. iii. 1 to 5. This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. 1 Tim. iv. 1 to 13. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, &c.

10. Again, see what severe punishment the Lord inflicted on those people who harbored those evil spirits, and corrupted the people by the aid of their power, and how he slew Saul, for asking counsel of a woman that had a familiar spirit, See Lev. xx. 27. A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones, their blood shall be upon them. Exod. xxii. 18. Thou shalt not suffer a witch to live. 1 Chron. x. 13, 14. So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord, therefore he slew him and turned the kingdom unto David the son of Jessee. Isa. viii. 19, 20. And when they shall say unto you; Seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter: should not a people seek unto their God, for the living to the dead. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. Lev. xix. 31. Regard not them that have familiar spirits, neither seek after wizards to be defiled by them, I am the Lord your God.

11. Thus the Bible shows that there is four kinds of spirits, that operate on the souls of men; *First* is the Divine or Holy Spirit, which gives good ideas to those people who search the Bible for the truth, and follow its instructions, Matt. xvi. 15 to 17. John xvi. 13 to 15, &c. *Second*, are angelic spirits or agents, which are invisible, and can only exercise a suggestive influence on the souls of men since the commission given to the apostles to go and preach the gospel, yet those agents give many good ideas to the souls men, Heb. i. 13, 14; xii. 22 to 29. Gen. xxiv. 7 to 48, &c. *Third*, is the Satanic Spirit of selfishness, falsehood, malignity, cruelty and hatred of what is good, John viii. 39 to 47. Isa. xix. 1 to 4. Jer. vi. 22, 23. 1 Peter v. 6 to 11, &c. *Fourth* are human spirits, these are visible agents which we have to look out for sharply, for they can reason people into error, See Matt. xxiv. 4. Take heed that no man deceive you. Rom. vi. 16. Know ye not that to whom ye yield yourselves servants to obey his servants, ye are to whom ye obey whether of sin unto death, or of obedience unto righteousness. 2 Peter ii. 19. While they promise them liberty, they themselves are the servants of corruption, for of whom a man is overcome of the same, is he brought in bondage. Rom. xii. 21. Be not overcome of evil, but overcome evil with good.

The most proper rules by which the Scriptures may be interpreted correctly, are seven in number. See on the right.

1st Truth
2d Reason
3d Justice
4th Goodness
5th Equity
6th Mercy
7th Righteousness



John 17. 17, Is. 8. 20.
1 Pet. 3. 15, Is. 1. 18–20.
Deut. 16. 20, Isa. 45. 21.
Ps. 145. 9, 1 Thes. 5. 21.
Pr. ii. 9.10, Ezek. 18. 25.
Ps. 100. 5, Micah 7. 18.
Ps. 111. 3, 4, Heb. 1 8.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *Is.* 8. 20.

All Scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, instruction in righteousness. That the man of God may be perfect, &c. 2 *Tim.* 3. 16, 17.

Proof. Deut. 18. 17–22. And the Lord said unto me, They have well spoken that which they have spoken: I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die, &c. Jer. 35. 13–19. Thus saith the Lord of hosts, the God of Israel, Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words, saith the Lord, &c. John 17. 8–20. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 17. Sanctify them through thy truth; thy word is truth. 20. Neither pray I for these alone, but for them also which shall believe on me through their word. John 12. 47–50. And if any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say. And I know that his commandment is life everlasting, &c. John 6. 63–69. The words that I speak unto you, they are spirit and they are life. Then Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. John 17. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. John 15. 14, 15. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Mark 16. 15–20. And he said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned, &c. Acts 26. 13–18. I have appeared unto thee for this purpose, to make thee a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee. 23. 11. 1 Tim. 1. 1. Tit. 1. 1–3, &c. Gal. 1. 6–12. But I certify you, brethren, that the Gospel which was preached of me is not after man: For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ, &c. Acts 20. 17–38. Wherefore I take you to record this day that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Rom. 10. 17. So then faith cometh by hearing, and hearing by the Word of God. Eph. 2. 8, 9. For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. This proves that faith is first to come through the word of God, and that it is the gift of God, and by grace and not of ourselves: it being his will revealed to us in his word that gives us ground from which we take our ideas and faith and build our hopes upon. Here Christ tells us that he did not speak of himself, but received all his instructions from his Father, and made them all known to his disciples; and by these words we are to be judged in the last day. Therefore the word of God is the truth, and judge, and our only infallible rule of faith and practice, in which there are sufficient rules for all necessary purposes when properly interpreted. But our Roman Catholic Priests deny that the Scriptures are a sufficient rule and judge, in their lectures on the Word of God, and contradict our Saviour and St. Paul, Consequently their doctrines on this point are not true. See Drs. Power and Ryder's Lectures in this city, in 1845. and 1846. But I pray and hope that they will reform, and not persist in these errors, with all those facts before their eyes, until that great day comes upon them as a snare, and finds them not giving meat in due season, and thereby lose their heavenly inheritance and best interests. See Hos. 13. 9. O Israel, thou hast destroyed thyself. Matt. 24, 45–51, &c. And it is delusive for any man to say that he loves God supremely, and his neighbor as himself, when he is robbing God of his glory and honor. For this is the love of God, that we keep his commandments. 1 John 5. 3. John 14. 21. And God has declared, that his glory he will not give to another. And Christ has told us to honor the Son even as we honor the Father, and that he and the Father are one. Neither can that be love to our neighbor, which deceives him and leads him astray from the Word and Spirit of God. See Isa. 42. 8. John 5. 17–27. Luke 8. 21. Rom. 8. 1–39. 1 Cor. 4. 14–16. John 8. 31–42: 15. 10. Acts 3. 17–26. Ps. 119, 142, 151. Gal. 3. 21–29. Rom. 6. 20–23. Prov. 23. 23. Mat. 13. 45. 46. Eph. 1. 11. Rev. 22. 14. &c.

The Author of this work was aware that thousands of highly educated and talented men, from the Roman Catholics down to the advocates of the Spirit rappings, have tried to give satisfactory evidence of the origin and destiny of man, but have failed in their object as may be seen by their doctrines, which troubled me very much, for to know which of their doctrines was true, until I searched the Scriptures myself, and there I found satisfactory evidence by following their instructions and the help of God, which I think is the best evidence of the truth of this important subject at the present day; I therefore present it to the public for their investigation and satisfaction as follows: 1 Thess. v. 21. Prove all things, hold fast that which is good. Heb. xi. 6. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. John xvii. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. Rom. xiv. 5. Let every man be fully persuaded in his own mind.

1. If the reader examines the letters published by Bishop Hughes in defence of Roman Catholic doctrines, he will find that the Bishop asserts, that the doctrines of his Church is true to a certainty, and that there is no way of arriving at the truth, but through the doctrines and sacraments and sanctifying grace of the Roman Church; but in his eighth letter, he overthrows his whole argument on that point, for himself shows that there is a way of arriving at the truth without going through the doctrines, &c. of his church. I have given both sides of this subject, so that the reader may see and judge correctly whether their ministers can prove all the doctrines of their Church, true to a certainty by scripture and reason or not. And as Professor Whiting said of Professor Stuart's mistakes; That all the learning and ingenuity of man would be employed in vain to show the truth of a subject, if the leading principles by which the expositor is guided are not true.

2. Again, If the reader examines the doctrines advocated by the leaders of infidelity, he will find that they try to make out, that this world and its contents, and even the souls of men, came out of gas and was organized by chance, and that when the soul leaves the body, it returns to its original element, from which it proceeded. Now reason itself shows to me, that there is only two ways in which this world and its contents could come into existence, and that is either by chance or design. And I asked the Infidels in the discussion, If they did really believe that chance could put a nose upon a man's face and eyes in his head, &c., but if the world and its contents was brought into existence by design, then they must admit of a great spiritual and intelligent designer, which is a power above matter who organizes material substances according to his will, or else be like the Pagans, hard to persuade that the images they make are not superior to themselves.

3. If the reader examines the doctrines advocated by the orthodox ministers of the English, Presbyterian, Baptist and Methodist Churches, in regard to the origin of man, he will find that they mystify this subject instead of giving light upon it; for some of them advocate that God made all things out of nothing, and others advocate, that the soul of man came from God as a spiritual essence. These are the three principal ways advocated by the philosophers of this world, in regard to where the soul of man came from. 1. That it came from gas. 2. That it came from nothing. 3. That it came from God as a spiritual essence. But I have shown by scripture and reason, that the soul of man came from the inner glory of God or the Holy Spirit, as a secondary power like the rays of light and heat of the Sun gives life to vegetation, &c. without being particles of it, or first cause.

4. Again, If the reader examines the doctrines advocated by the Universalist ministers, in regard to the destiny of man, I think he will find that they cannot make their doctrine of the holiness of all men appear consistent with either scripture or reason, by forcing people into the heavenly inheritance through a future purgatory, instead of Christ in this life.

On the Sonship of Christ, in the Suffolk-street Church, N. Y., Dec. 21, 1851.

Watchman.—Having seen an advertisement in one of the papers in this city, stating that Elder I. N. Walters would deliver a discourse on the Sonship of Christ, I attended, in hopes to find some more light on that important subject, but the preacher gave me no additional light. And after he had got through with his preaching, and came down from the pulpit, I begged the liberty of asking him a few questions, as follows:—

Watchman.—I wish to know whether Christ is a creature, or a Creator? *Preacher.*—He is the Son of God. *Watchman.*—In what sense do you understand Christ to be the Son of God? *Preacher.*—Had the Eternal God ever a Father? *Watchman.*—What do you mean by your Eternal God, for Christ is called the Everlasting Father in Scripture, see Isa. ix. 6? But I wish to have a direct answer to my questions, for my object is to arrive at a certainty of the truth on this important subject, if I can. *Preacher.*—I answer, that he is the Son of God. *Watchman.*—I ask you again, in what sense do you understand him to be the Son of God? Is he the Son of God in the sense that one man is the son of another man, as I heard a preacher once answer to this question; or is he the Son of God in the sense that he was the first angel that your Eternal God created? *Preacher.*—He is the Son of God; but how he is the Son of God, or when he became his Son, I do not know, and I said so in my sermon.

Watchman.—Now I ask what good is there in that minister advertising for people to go and hear his preaching on a subject which he admits that he does not understand, and therefore cannot give a sufficient answer to proper questions that might be asked in regard to it? Yet he should at least have given direct answers which other ministers have furnished on his side of this subject, in order to help his hearers to arrive at the truth. For Mr. Kinkade shows how Christ is the Son of God, and when he became his Son, in his book, p. 133, as follows:—☞ *I think Christ is a created being.* P. 117, *The plain truth is, that the pre-existent Christ was the first creature that was born into existence.* P. 131, *He is God's Son, not in the sense that Isaac was the son of Abraham, but in the sense that Adam was the son of God.* ☜

Now I will give what some call the orthodox sense of the Sonship of Christ, on the Trinitarian side, which is brought against the Unitarians, by Mr. Mattison, a Methodist minister, in his book, p. 17, as follows:—The term Son, when applied to the divine nature of Christ, is used to express a relation subsisting between the persons of the Godhead, which instead of being like that of a family of father, mother, and children, is different from all other relations, and to all finite minds incomprehensible. P. 44, It is by no means certain that Christ intended to disavow his knowledge of the time when Jerusalem was to be destroyed. The phrase, Neither the Son, is to be found only in Mark, and many eminent critics consider it spurious. P. 45, The man has but one intellect that could know a thing; hence if he denied seeing a thing, the same intellect that saw must deny that it saw, simply because it had but one eye to see with. ☞ *But in the case of Christ there were two intellects, the divine and infinite Spirit and the human soul. Hence, if the divine only saw a future event, it would not be falsehood for the humanity to say that it did not know it.* ☜ If the man in the Arian illustration had two souls, one of which saw with the right eye and the other with the left, the soul that had the blind eye could say, I cannot see, though the other had the most extensive vision.

Watchman.—Thus it may be seen what a pack of nonsense that Methodist minister runs into, with his two souls and blind eyes, in regard to his sense of this important subject. And the Sonship cannot be consistently applied to the divine nature of Christ, but only to his angelic nature, as may be seen by an abundance of Scripture. Now, supposing Christ had two souls, what use would the one of divine power be to him when the Father worketh all things after the counsel of his own will? Eph. i. 11. And in advocating that Christ and the Holy Spirit has a divine soul of infinite power, represents three Gods, independent of each other, and gives ground to the Jews, on which they charge the Christians with worshipping three Gods. And what necessity would there be for Christ and the Holy Spirit to receive all their instructions from the Father if that was true? See John viii. 28: xvi. 13, &c. And to be consistent, though I am a Trinitarian, I must admit that Mr. Kinkade's sense of the Sonship of Christ, and application to his angelic nature, is much better than the sense advocated by

the Methodist minister, who applies it to his divine nature. For he shows plainly that Christ is the Son of God and the first creature that was born into existence, not in the sense that Isaac was the son of Abraham, but in the sense that Adam was the son of God (whose soul was born, or proceeded from the Father). See Col. i. 12–15. Who is the image of the Invisible God, the first-born of every creature. Rev. iii. 14. And unto the angel of the Church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. John i. 13; iii. 1–12; viii. 41, 42; xv. 26, &c. Yet I think that the Unitarians are wrong who believe and advocate that Christ has only one nature, for the Bible shows so plain and full to my mind that he has two natures, the divine Word and the angelic soul, and that God is constituted of three divine powers, viz., Soul, Word, and Spirit, which are dependent on each other, and therefore coequal, coessential, and coeternal, and only one God of omniscience, omnipresence, and omnipotence, having all power within himself. See Luke i. 34, 35; Heb. i. 1–14; Rom. xv. 16–19, &c. And the soul of God is represented in Scripture as the Father and Devising Power, which alone possesses infinite knowledge, and all other souls that come from him are secondary powers, and gets knowledge from him. Heb. xii. 9; Eph. i. 11; Ezek. xviii. 4; Ps. cxlvii. 5; 1 Cor. xv. 24–28, &c. See that part in No. 2 of the Watchman, on the Trinity.

Thus the Bible shows to me that Christ possesses a divine nature, which is the uncreated Word of God, that divine power and great first-cause by which the Father creates all things. See John i. 1–5; Eph. iii. 9; Col. i. 15–17; Rev. xix. 13, &c. And in this sense I consider it to be my duty to worship him as a Creator, and not as a creature; and it is very necessary that we should have a proper understanding of God, and what we do worship, and not have infidels boasting that the Christians themselves have no proper knowledge of what their God is whom they worship; or, as our Saviour told the woman of Samaria, Ye worship ye know not what, &c. See Jer. ix. 24; John iv. 22–24, &c.

And the Bible shows very plain to me, that Christ also possesses the angelic nature which proceeded from the Father at the beginning of the creation. See John viii. 41-43; xvii. 5–26; Rev. iii. 14, &c. And that He is one of the three angels that appeared to Abraham in the plains of Mamre, and the Judge of all the earth whom Abraham pleaded with for Sodom, &c.; Gen xviii. 1–33; xix. 1. And that He is the God and angel who redeemed Jacob from all evil; Gen. xlviii. 15, 16. And that He is the Lord and angel who appeared to Moses in the bush; Exod. iii. 1–21; Acts vii. 30–36. And that He is the Christ who produced the water from the rock for the children of Israel to drink; 1 Cor. x. 1–4. And that He is the Christ who produced sufficient food out of five loaves and two fishes, to feed five thousand men, besides women and children, and had twelve baskets of fragments left; Matt. xiv. 13–21. And that He is Michael the archangel who contended with Satan about the body of Moses; Jude 9; John xx. 17. And the same Michael who fought against the dragon in heaven; Rev. xii. 7–9. And that He is Michael the great prince who is to stand up for Daniel's people, whose names are written in God's book of remembrance; Dan. xii. 1; Malachi iii. 16–18. And the Word of God, who is to lead on the armies of heaven against the dragon and his despotic powers of this earth; Rev. xix. 11–21; 2 Kings vi. 8–23; Matt. xx. 20–28, &c. And that He is the King's Son who is to come and break in pieces the oppressor; Ps. lxxii. 1–4. And that He is the Son and archangel whose voice is to raise the dead at his coming: John v. 19–32; 1 Thess. iv. 16. And that He is the Lord and angel who calls upon his people that submit to him at the fall of Babylon, for to come out of her, and not partake of her sins, that they may not receive of her plagues; Rev. xviii. 4. And that He is the Lord who commissions his seven angels to go and pour out the seven vials of the wrath of God upon the earth; Matt. xiii. 38–41; Rev. xvi. 1. And that He is the Lord and angel who has the keys of death and hell; and to come down from heaven and lay hold of Satan, and bind him for a thousand years, so that he cannot deceive the nations any more until the thousand years are finished; Rev. i. 10–19; xx. 1–4. And that he is the King of kings, and Lord of lords, who is to come with many crowns upon his head, and take the supreme government of this earth, and rule according to his will, until all things are subdued unto him; Rev. xix. 11–22; Isa. ix. 6; 1 Cor. xv. 24–28, &c.

New York, Dec., 1851.

Dan. ii. 28.—"There is a God in heaven that revealeth secrets, and maketh known to the king Neb. what shall be in the latter days. * * And the visions of thy head upon thy bed, are these;"

THE VISION.	DANIEL'S INTERPRETATION.	APPLICATION.
31 Thou, O King, sawest, and, behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. 32. This image's head was of fine gold.	37 Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. 38 And wheresoever the children of men dwell the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold	1st Section, BABYLON. Isa. 10. 1 to 6 Ho. 5. 4. 5; 2 Kings 21. 10 to 16: 23. 24 to 27. Ezra, 4. 2. Jer. 15. 1 to 6 ch. 27, &c.
His breast and his arms of silver.	39 And after thee shall arise another kingdom inferior to thee,	2d Section, MEDIA AND PERSIA. Dan. 8. 2, 3, 4, 20.
His belly and his thighs (sides margin) of brass.	And another third kingdom of brass, which shall bear rule over all the earth.	3d Section. GRECIA. Dan. 8. 5, 6, 7, 21.
	40 And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things. All these shall it break in pieces and bruise.	4th Section. IMPERIAL ROME. Luke 2. 1, 2.
33 His legs of iron.	41 And whereas thou sawest the feet and toes part of potter's clay and part of iron; the kingdom shall be divided, but there shall be in it of the strength of the iron. forasmuch as thou sawest the iron mixed with miry clay.	5th Section, ROME DIVIDED. Dan. 2. 41.
	42 And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. 43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.	6th Section. THE KINGDOM PARTLY STRONG AND PARTLY BROKEN. Dan. 2. 42.
His feet part of iron and part of clay.		

34 Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron, and clay, and brake them to pieces.

35 There was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind carried them away that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king.

44 And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.—Dan. viii. 13. How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed. 10, 1. In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel. And the thing was true, but the time appointed was long and he understood the thing, and had understanding of the vision.—Dan. viii. 26: ix. 25: x. 14, &c.

7th Section. THE SETTING UP OF GOD'S EVERLASTING KINGDOM. Dan. 2. 44.

See Luke xxi. 7 to 32. Here the disciples asked Christ when shall these things be, and what sign would there be when they came to pass. Then our Saviour gives to them a regular history of the great events that was to take place from that time down to the last generation of the gospel dispensation, and then states that that generation should not pass away till all be fulfilled. He first warns them to take heed that they be not deceived, for many would come in his name saying: I am Christ, &c., and when they heard of wars and commotions, they were not to be terrified, for these things must first come to pass. V. 10. Then said he unto them, nation shall rise against nation, and kingdom against kingdom, &c. V. 22. For these be the days of vengeance that all things which are written may be fulfilled. Then he begins with the Jews, showing that they were to fall by the edge of the sword, and be led away captive into all nations, and Jerusalem to be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Again Dan. xii. 6, 7. Here it is asked, How long shall it be to the end of these wonders? And the answer is given by the angel who lifts up his hands to heaven, and swears by him that liveth forever, that it shall be for a time, times and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Rom. xi. 25 to 27. Here Paul instructs his brethren on this subject in the same sense.

John also shows that Satan has learned to know the time. See Rev. xii. 12. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you having great wrath because he knoweth that he hath but a short time. This shows that Satan has not been careless about this subject of time. Now would it be wise for us to be careless about that important subject on which our greatest interests are at stake, and risk our heavenly inheritance for the sake of some trifling worldly object. See Luke xix. 43, 44. They shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. Matt. xvi. 3. Ye can discern the face of the sky, but can ye not discern the signs of the times? (Matt. xxviii. 19, 20, Rom. vi. 16. Jam. iv. 4, 5, &c.) Again, there is only four years of a difference among our best commentators that I have found in regard to the end of the prophetic periods, some represent them to run out in 1866; and others in 1868: and the last in 1870, by Professor Bush, as may be seen in his lecture in New-York, at the University in 1842, on the seven years of insanity of the king of Babylon, as follows:

☞ *The seven years of his insanity, clearly corresponds with the seven prophetic times, during which the kingdoms of the earth are to be subject to the Pagan domination, and at the end of which, the peaceful reign of Christ shall commence. We may from this, seek a calculation of the length of the period designated; a prophetic year stands for a day, and as in ancient times there were but* 360 *days in the year, the period of seven prophetic years will be equal to* 2520 *years; this then is the assigned period of the domination of the power of evil It must evidently commence with the reign of the king himself, that is,* 650 *years before Christ.* ☜

Watchman.—Although I agree with the professor about the time of Christ's peaceful reign, yet I think if he searches the scriptures a little more on this subject, he will find that there is some very important events to take place before the peaceful reign of Christ begins, especially the coming of the Ancient of days, and the sitting of the Judgment, and the books with the names of the people that are to be delivered. (Rev. xvii. 8, &c.) And also the ten horns upon the beast which is to make war on the Lamb at his coming. (Rev. xix. 19 to 21, &c.) And the seven last plagues which is to take away all the Anti-Christain powers before the peaceful reign of Christ begins, see Matt. xiii. 40 to 43. Rev. xvi. 1 to 21. Matt. xv. 13, 14, &c. The professor should have shown those things to his hearers in order that they might be on their guard, and ready to meet them like Christ and his Apostles have warned the people.

Again, Dan. xii. 4. But thou O Daniel shut up the words and seal the book to the time of the end; many shall run to and fro, and knowledge shall be increased. (But this time of the end don't suit the Universalist doctrines, and Dr. Sawyer omitted this part of the verse, when he preached on this subject; he also omitted the following verse, when he preached from 1 John iii. 3, and this is the way some ministers get along with their doctrines, but we are warned by Christ, to let no man deceive us.) Dan. xii. 10. Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Again, Beyond this generation or time of the end, or 1870, we should have no scriptural ground to stand upon in regard to time, but all be left in a large field of darkness, and vain imaginations, and wild conjectures, and fanaticisms, &c. And I should dread the very thought of being left in such a dark state, for many reasons which I have not room to mention here, for I can see no other appointed time revealed in Scripture for the saints to build a hope of their redemption and recompense upon; but at present I think that through the help of God, I have learned to understand it sufficiently to see my way clear through this dark night, of being ruled over and trodden under foot by the wicked powers of this earth, to the time when the saints can lift up their heads and look up with joy on a realization of that blessed hope in the glorious appearing of the great God and our Saviour Jesus Christ, who is to deliver and recompense them, &c. And those ideas fill my soul with such a high spirit of courage and zeal, as enables me to encounter all difficulties, and find pleasure in the midst of very trying circumstances.

And St. Paul tells us to exhort one another, and so much the more as we see the day approaching, and to comfort one another with these words. Now I ask ths opposers of this time, how are we to know the truth, or what the will of the Lord is on this subject of time, so as to see that day approaching, but by these prophetic periods? And why cannot the wise, who search for the truth according to instruction, with a proper motive, and aided by the Spirit of God, learn to know the time as well as Satan? or, will they say that Satan is to be more highly favored than we are, and to have the advantage of us, and out-wit us, until he gets us all into that snare, and then stand and laugh at us? I say no.

See Rev. i. 1–3. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, &c. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

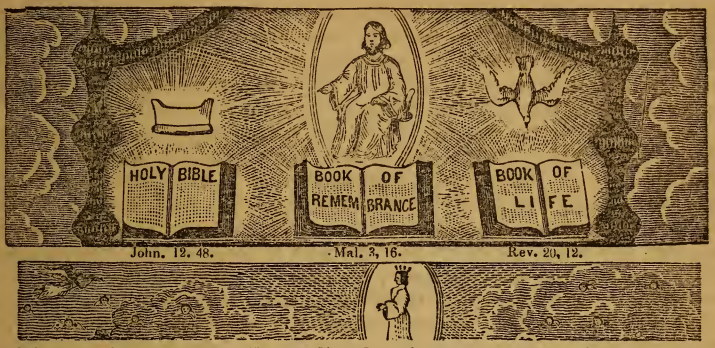
Yet how are we to find a blessing in reading this prophecy, but by learning to understand it, and obeying it? especially the seven times, of the scattering of the Jewish power? That number (*seven*) I put great confidence in, and also the word *then*, and *immediately*. Yet I would not say that I was sure of the time; for it is in this case like many others, I have got to work by faith and not by sight, until I get in possession of the things promised. And all that belongs to my part of duty on this subject of time, as a Watchman and Exhorter, is to show to the people. according to the best light, when those prophetic periods run out, and to exhort them to get ready; and trust in God for the fulfilment of his promises at their appointed time. Then, if people will not take warning, it will be their own fault if that day comes on them as a snare. Again, (Rom. xvi. 20.) The God of peace shall bruise Satan under your feet shortly. Rev. xii. 12. Thus Satan knows more of the Bible than our peace-and-safety preachers. And I think that people should be as much tired of Satanic rule as I am, for there cannot be any genuine peace or safety for them until the God of heaven comes and breaks in pieces Satan's kingdom, and consumes it; and rules this world himself by his Word and Spirit. But how could that great day come upon all the world as a snare, if our professed ministers of Christ discharged their duty to the people, by instructing them in all those things commanded in Scripture?

Watchman.—I have got an old book from a friend, dated 1833, which gives the best explanation of the pit beast mentioned in Rev. xvii. 1 to 18, that I have found up to this date, Jan. 12. 1852. On pages 26 to 28 is asserted as follows,—Now as prophecy is frequently ratified; first partially and last fully, and mentions two forms of Anti-Christ; the idolatrous Pagan, and Papal, It is time for these things to be better understood.

Let us pay strict attention to the present tense of visions, used by the interpreting angel: saying, "And here is the mind that hath wisdom; the seven heads are the seven mountains on which the woman sitteth. v. 9. The woman was then sitting in the city of seven hills, Rome, and already drunken with blood, and near her doom. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space;" v. 10; hence, it appears, that the sixth, who was then living was Adrian the Roman emperor, ☞ *and that Bonaparte, the last that assumed that title, was really the seventh, and that the eighth, who is of the seven, cannot now be far off.* ☜ Many commentators, by the seven kings, understand a succession of legislative form in the Roman government, as they are enumerated by Livy and Tacitus, the two greatest Roman historians, viz., 1st. Kings; 2d, Consuls; 3d, Dictators; 4th, Decemvirs: 5th, Military tribunes; and the 6th, is the power of the Cæsars or emperors, reigning at the time of the vision. B. Newton, P. 319; accordingly, the German Roman emperor must have been the sixth, and Napoleon the 7th king notified in this prophecy as above stated. ☞ *It is remarkable, indeed, that we find Bonaparte coming into notice first, standing as first Consul, at the head of the French government, forming the 7th dynasty of France,* ☜ as enumerated by Mayo; viz. 1st, Merovingian race; 2d, Carlovingian race; 3d, Capatean race; 4th, House of Valois; 5 House of Bourbon; 6th, French Republic; 7th, Consular government, Bonaparte first Consul; 8th, Imperial government: 1st, King Bonaparte, seeing the dynasties consist in, and are enumerated according to the several families or racss of rulers; there is no propriety in making Bonaparte's imperial reign the 8th, as it was certainly but the 7th dynasty. ☞ *So that whether we enumerate ruling orders of the Roman monarchy, or the dynasties of the French government, Napoleon is the seventh; which I think amounts to moral certainty, that the pit beast who is the 8th. and is of the seven, will be of the Napoleon dynasty, will be a Bonaparte, or at least a relative of Napoleon.* ☜ And this idea, from the illustration of prophecy appears incontrovertible. At all events I believe that the 8th, will be a Bonaparte, that nothing but the contrary fact or proof of Divine revelation can ever convince me otherwise.

☞ *The Napoleon dynasty, yea Napoleon himself, has also received a deadly wound, that may be healed. But should a brother or a nephew of Napoleon rise in that emperor's power, would it create such surprise as is expressed in divine revelation? Truly of the power of infidelity in France, a man might undertake to say, "It is not, and yet is, and will under a certain leader ascend out of the pit of Infidelity, which I doubt not will be the case;* ☜ but will the recurring of merely such an event be calculated to inspire men with that confidence, which they shall manifest on his reappearing, by exclaiming, "Who is like unto the beast?" "Who is able to make war with him? Rev xiii. 4.

Watchman.—I agree with the author of that book in regard to Napoleon being the pit beast, and I esteem him for his labor, in helping me to the best evidence of the truth on that point, (1 Thess. v. 12, 13,) for in that explanation he has come right upon the very name of the person that was to assume that power, as may be seen in the above. I also agree with him, in regard to prophecy being frequently ratified: first partially, and last fully; for our Maker has often acted on this principle, as may be seen through the Scriptures. This proves that the prophecy can be understood, according to the day in which we live if we follow the instructions of the Bible.



Matt. xxiv. 29, 30.—Immediately after the tribulation of those days shall the sun be darkened, &c. And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, &c. Luke xxi. 25–32.—And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. Dan. xii. 1–3.—And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation; and at that time thy people shall be delivered, every one that shall be found written in the book, &c.

Dan. vii. 13, 14.—I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, &c. Isa. xxvi. 20, 21.—Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. John v. 26, 27.—For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. (See Matt. xiii. 36–43; Rev. xvi. 1–21, &c.)

Matt. xxv. 11–19.—Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Luke xiii. 28—There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God, and yourselves thrust out.

Watchman.—I understand the sign of the coming of the Son of Man, to be the Ancient of days, or God the Father, who is to come in his glory, with his holy angels, a short time before Christ, and arrange things in order for the Judgment, and then Christ comes to him and receives his kingdom from him; And his glory is to be visibly seen in the firmament or heaven by all the tribes of the earth like as it was seen on Mount Sinai; and through the wilderness, and on the temple, &c., by the Jews of old. (Matt. xxiv. 29, 30. Gen. i. 8.) Ps. cii. 16. When the Lord shall build up Zion, he shall appear in his glory. Habak. iii. 2 to 6. God came from Teman, and the Holy One from Mount Paran, His glory covered the heavens. Dan. vii. 9, 10. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousands thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set and the books were opened. John v. 22 to 27. For the Father judgeth no man, but hath committed all judgment unto the Son, 27 and hath given him authority to execute judgment also, because he is the Son of Man. Thus there can be no rendering of judgment before Christ the judge and executive power comes. Matt. xxiv. 26, 27. Wherefore if they shall say unto you, Behold he is in the desert, go not forth: Behold he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be. Matt. xxiv. 30. And they shall see the Son of Man coming in the clouds of heaven with power and great glory.

Thus it is evident that that sign will be visible, and reason also shows that all the tribes of the earth are not going to mourn about invisible things which they neither see nor know of; Yet how long it is to be between the coming of the Ancient of days, and the coming of Christ to the Ancient of days, the Bible does not inform us, though it appears to be a very short time; but the main part of our duty and interest is to be on our guard and diligent in the service of God, (see 2 Peter i. 3 to 21.) so as to have our names written in the book of life, and ready when the Ancient of days comes, and not be found among those who are to wonder whose names were not written in the book of life when they behold the beast that was, and is not, and yet is, For when that sure sign appears, it will strike terror into the hearts of some of the most obstinate, and hardened people for some time. Rev. x. 7. But in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God should be finished, as he hath declared to his servants the prophets. This number seven appears to be the principal rule that our Maker works by in the plan of his government as may be seen through the Bible.

It also appears that we are now living in the time of the opening of the fifth seal, Rev. vi. 9 to 17. And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying, How long O Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth, and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled. And I beheld when he had opened the sixth seal, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood, &c. And the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come and who shall be able to stand.

ON THE RESTITUTION OF ALL THINGS SPOKEN OF BY THE PROPHETS.

Acts iii. 19–21.—*Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began.* Jude 14, 15.

Luke i. 32—*And the Lord God shall give unto him the throne of his father David.* Ezek. xxi. 21–27; Dan. vii. 13, 14; Titus ii. 13, &c.

Watchman.—The Scriptures show, that Christ and his glorified saints are to rule all nations with a rod of iron for a thousand years, (before this world is burned up, and thàt Millerism is wrong.) By punishing the presumptuous sinners with plagues and death who persist in rebelling against Christ or his laws. (Rev. ii. 24–29; xii. 5; 1 Cor. xv. 24–28, &c.) And thereby bring the people to a true sense of their dependencies, obligations, and duties; and to reign personally, like his Father and the angels reigned over the Jews; and visibly by their glory. (Exod. xxv. 22; Micah iv. 1–7, &c.)

After Christ comes, he is to judge the world on seven classes of principles, as follows:— Proof. 1. *Truth.* Ps. 96. 1–13. Let the heavens rejoice and the earth be glad Before the Lord, for he cometh to judge the world with righteousness, and the people with his truth, &c. Isa. 42. 3–21. A bruised reed shall he not break, and the smoking flax shall he not quench. He shall bring forth judgment unto truth, &c. John 12. 48–50. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day, &c. Jer. 35. 13. Ps. 119. 142. 151. Deut. 18. 18–20, &c. 2. *Reason.* Ezek. 20. 33–38. As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you, and will gather you out of the countries wherein ye are scattered, &c. And I will bring you into the wilderness of the people, and there will I plead [margin, reason] with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will purge out from among you the rebels, &c. And they shall not enter into the land of Israel, &c. Isa. 41. 21. Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Joel 3. 1, 2. For behold, in those days and in that time when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them to the valley of Jehoshaphat, and I will plead [or reason] with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Exod. 6. 3–8. Isa. 1. 18–31. 3. *Justice.* Jer. 23. 1–8. Behold the days come, saith the Lord, that I will raise to David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, &c. Isa. 9. 7. Upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever. Deut. 16. 18–20. Rev. 15. 1–8, &c. 4. *Goodness.* Jer. 31. 1–40. They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. Luke 2. 13–15. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke 21. 22. Jer. 33. 1–26. Isa. 2. 1–5. Mat. 10. 34–42. 5. *Equity.* Ps. 98. 8, 9. Let the floods clap their hands; let the hills be joyful together Before the Lord: for he cometh to judge the earth with righteousness, &c., and the people with equity. Isa. 56. 1–8. Thus saith the Lord, keep ye judgment, [margin, equity,] and do justice, for my salvation is near to come, &c. Isa. 11. 4–16. But with righteousness shall he judge the poor, and reprove with equity the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, &c. Ps. 99. 1–5. Micah 3. 9–12: 4. 1–7. Prov. 1. 3–7, &c. 6. *Mercy.* Micah 7. 15–20. According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded, &c. He retaineth not his anger for ever, because he delighteth in mercy. Ps. 102. 13–22: 89. 14. Judgment and justice are the habitation of thy throne. Mercy and truth shall go before thy face. Prov. 20. 28. Micah 6. 8. Luke 6. 36. Matt. 5. 7. Ps. 136. 1–26, &c. 7. *Righteousness.* Rev. 16. 4–7. And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, &c. Ps. 58. 10. Ex. 7. 14–25. Acts 17. 31. Matt. 13. 30–58, &c. Ps. 72. 1–19. He shall judge the people with righteousness. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth, &c. Isa. chs. 60, 61, 62, &c. Now let me ask all who advocate the doctrine of Christ's spiritual coming and a 1000 years Millenium before the Judgment day, to give their reasons for objecting to the doctrine of Christ's personal and visible coming to execute judgment and justice in the earth within this generation, or time of the end, and bring the world under subjection to these laws and good order. But the Scriptures represent that to be the judgment day which the churches call their Millenium.

Jer. xxiii. 20. The anger of the Lord shall not return, until he have executed, and till he have performed, the thoughts of his heart: in the latter days ye shall consider it perfectly. Dan. xii. 12. Blessed is he that waiteth, and cometh to the 1335 days.

Isa. lxii. 1–12. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that are the Lord's remembrancers: And give him no rest till he establish, and till he make Jerusalem a praise in the earth. Isa. lii. 1–9. Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion.

Jer. xxiii. 1–40. Thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock and driven them away, and have not visited them; behold I will visit upon you the evil of your doings, saith the Lord; And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase; And I will set up shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: But the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

Mich. iv. 1–7. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it; And many nations shall come and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against a nation, neither shall they learn war any more; But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it.

Ps. lxxii. 1. Give the king thy judgments O God and thy righteousness unto the king's son, 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 7. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. 8. He shall have dominion also from sea to sea, from the river unto the ends of the earth. 11. Yea, all kings shall fall down before him, all nations shall serve him. 12. For he shall deliver the needy when he crieth, the poor also and him that hath no helper. 13. He shall spare the poor and needy, and shall save the souls of the needy. 14. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight. 15. Prayer also shall be made for him continually, and daily shall he be praised. 17. His name shall endure for ever, his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him blessed. Thus Christ is to bring about that great blessing promised to Abraham, That in his seed all the nations of the earth shall be blessed, Gen. xxii. 18, 19.

He that ruleth over men must be just, ruling in the fear of God, (2 Sam. xxiii. 3); Isa. xxvi. 9, 10. When thy judgments are in the earth the inhabitants of the world will learn righteousness, let favour be shewed to the wicked yet will he not learn righteousness, in the land of uprightness will he deal unjustly and will not behold the majesty of the Lord. Eccl. viii. 11 to 13. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Job ix. 24. The earth is given into the hand of the wicked, &c. (John xiv. 30; Rev. iii. 10, &c.) Dan. viii. 13–17. How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot and he said unto me; Unto 2300 days, then shall the sanctuary be cleansed, Dan. ix. 25 to 27; xii. 1 to 13; Luke xxi. 7 to 36; Nehem. xiii. 1 to 31; Rev. xiii. 1 to 10.

1st. *Watchman.*—According to scripture and the best evidence of the Church, we may expect that the cleansing of the sanctuary will begin between the present day and 1870, by the seven last plagues on all the people in mystic Babylon, who obey not the gospel of Christ, and especially upon the Christian slave powers and their advocates, who know that their system is in direct opposition to his gospel, which specifies, That whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets, (Matt. vii. 12 to 14; Lev. xix. 18; 2 Thess. i. 6 to 9, &c.) Matt. xiii. 41 to 43. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, &c. Matt. xv. 13, 14. Every plant which my heavenly Father hath not planted shall be rooted up. Rev. xvi. 1 to 21. And I heard a great voice out of the temple, saying to the seven angels; Go your ways, and pour out the vials of the wrath of God upon the earth. Jam. iv. 4.

2d. Is the blindness of the slave powers, who allow the god of this world to blind their eyes so much with selfish and worldly objects, that they do not see their best interests, but imagine that they can carry on their evil practice of screwing money out of unpaid labor, and yet all go well with them, in the face of facts to the contrary, see Isa. xxxii. 5 to 8. The vile person shall no more be called liberal, nor the churl said to be bountiful; For the vile person will speak villany, and his heart will work iniquity to practice hypocricy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, the instruments also of the churl are evil; he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right; But the liberal deviseth liberal things, and by liberal things shall he stand. 2 Cor. iv. 3 to 13. But if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. (Ezek. xxxiv. 1 to 12; John xv. 14 to 25, &c.); Deut. xxxii. 29 to 31, O that they were wise that they understood this, that they would consider their latter end.

3d. Is the hard heart of the slave powers, as it appears that their hearts harden according as they increase in worldly objects, and that they will not do right until they are drove to it, through fear of the judgments of God, like the Egyptians and the Jews did, and thereby sell the heavenly inheritance for a trifle of money, (Luke xvi. 10 to 15, &c.) Instead of voluntarily submitting to the laws of God, and obeying them through choice and a love of the principles and spirit of his government, 1 Sam. vi. 6 to 21. Wherefore then do ye harden your hearts as the Egyptians and Pharoah hardened their hearts when he had wrought wonderfully among them, did they not let the people go, &c. Prov. i. 24 to 33. Because I have called and ye refused, I have stretched out my hand and no man regarded, but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh, &c.

4th. Is the presumption of the slave powers, who presume to be wiser than their Maker and despise his word, and persist in their own ways through light and knowledge, and thereby insult him to his face like some of the Jews of old. Jer. xxxiv. 13 to 22. Thus saith the Lord God of Israel, I made a covenant with your Fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, &c. But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids. Therefore thus saith the Lord; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the Lord, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth. Matt. xxviii. 19, 20.

5th. Is the Unrighteous decrees of the slave powers, who make laws for selfish and party objects, and rob the poor of their rights, therefore they are classed with the greatest of sinners; Isa. x. 1 to 6. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, &c. Matt. xviii. 7. Woe unto the world because of offences, for it must needs be that offences come; but Woe to that man by whom the offence cometh. 1 John iv. 20, 21. If any man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. Reason also shows that it is one of the worst of evils for to brutalize men who are the image and glory of God, and deprive them of the opportunity and means of becoming honourable and dignified beings in this world, and the slave powers know that they would not wish to be treated in that manner themselves. 1 Cor. xi. 7; Isa. xxxii. 5 to 8., &c.

6th. The object of the slave powers, is to extend their system of rule or ruin to the extent of their power, as may be seen by their actions, for they will not allow the faithful Christians to reason with them on the evils of slavery in their places of worship; here they become worse than the Jews, for the Jews did allow Christ and his apostles to reason with them in their synagogues. (Luke iv. 43, 44; John vi. 59 to 68; Acts xvii. 17; xviii. 4, &c.); Matt. xxviii. 19, 20. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world. 2 Thess. iii. 1. Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you. 2 Thess. i. 7 to 9. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, Luke xix. 26, 27, &c.

7th. Is the malignant spirit and cruelty exercised by the slave powers, against some of those people who are their best friends, and study and labor for their good, and warns them of their danger, &c., like some of the Jews of old did against some of their best friends. Matt. x. 14 to 42. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the counsels, &c., and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, &c. Jer. xliv. 15 to 20.

8th. Is the Hypocricy of the Christian slave powers, who profess to be the followers of Christ, and act in opposition to his commands, for selfish and worldly objects. Matt. xx. 25 to 28. But Jesus called them unto him, and said. Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you let him be your minister, and whosoever will be chief among you let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Jam. iv. 4. Know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 1 John ii. 15 to 17. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. Luke vi. 46 to 49. And why call ye me Lord, Lord, and do not the things which I say? Matt. xxiii. 1 to 14; Rom. viii. 5 to 8, &c.

9th. Is the Ingratitude of the Christian slave powers, whom the Lord has favoured more highly than the poor Africans, in casting their lot in a better part of the world, and giving them an opportunity and means of becoming honourable and dignified beings, by helping their poor brethren to become wise, intelligent, and good members of society. But instead of helping to raise them up, they use that very opportunity and means in robbing their brethren of their rights, and brutalizing them, and thereby act worse than the Jews of old. For the Jews did not class their brethren with brutes. Acts xvii. 26 to 31. And hath made of one blood all nations of men for to dwell on all the face of the earth, &c. Acts x. 34, 35. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness, is accepted with him. John i. 12. But as many as received him, to them gave he power to become the sons of God--even to them that believe on his name. Acts xv. 22 to 29. Rom. xv. 1 to 7. Deut. iv. 5 to 9.

10th. Is some of the evil effects which slave labor has on free labor, for according as slave labor increases, the means of free labor must decrease, and those people are enemies to both God and man, who encourage and support the slave powers in bringing slaves from Africa, to occupy the land which white men should have to support themselves and their families upon, and for which their forefathers fought and died; and God has given to them for that purpose, Ps. cxv. 16. The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men. Ezek. xxii. 27 to 31. Her princes in the midst thereof, are like wolves ravening the prey to shed blood, and to destroy souls to get dishonest gain, and her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, &c., the people of the land have used oppression, and exercised robbery, and have vexed the poor and needy. Prov. xxi. 7 to 13. The robbery of the wicked shall destroy them because they refuse to do judgment.

11th. Is the folly of the Christian slave powers in regard to their way of salvation, for they all want to arrive at a perfect state of holiness and happiness in heaven, at God's right hand, where there is fullness of joy and pleasures for evermore. Ps. xvi. 11. But it is folly for them to try to get there, by robbing their brethren of their rights, and brutalizing them. For there is only one way of arriving at that perfect state, and that is by obeying the gospel of Christ. John x. 1 to 18. Verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. John xiv. 6. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me. Matt. vii. 21. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. John xv. 14. Ye are my friends if ye do whatsoever I command you.

12th. The faithful Christians should continually point out to the slave powers the evils of slavery, according to scripture, and warn them of their danger, then if they persist in their evils, all the blame will come on themselves, and they will have to meet the vengeance of Christ, who is to break in pieces the oppressor. Ps. lxxii. 4 to 19. He shall judge the poor of the people, and he shall save the children of the needy, and shall break in pieces the oppressor, &c. Rev. xi. 17, 18. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth. Isa. lviii. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins. Luke xix. 26, 27. 2 Thess. i. 6 to 9, &c.

13th. It is the duty and interest of all professors of Christianity, to take the lead in helping to remove the evils of slavery according to their ability, and consistency with scripture. But Brown's plan was wrong, for it was neither scriptural, practical, nor beneficial, though he might have had a great zeal for God, and the good of humanity, yet it was not according to true knowledge. For the slaves should first be qualified for freedom, and that can only be done gradually, and by beginning at the root of the matter, so as to benefit both the master and the slave at the end, for it is only well that ends well. Deut. xxxii. 29. And the plan that I would suggest is something like the following:

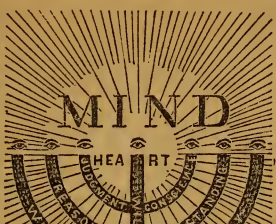
14th. Let there be night schools and Sunday schools established throughout the slave states for instructing the slaves in all things that belong to their duty and interest, for two hours at night, and five hours on Sundays, this would give them some compensation for their daily labor at very little expense, and I know by experience, that great things can be accomplished with very ignorant and stupid people by good training, and especially, when the slaves are entirely under the control of their masters. Then let the owners of slaves make a sacrifice to the Lord, according to their several abilities, by liberating one hundred thousand of the most willing and deserving slaves every year, on the fourth of July, and all that are born in the country to be free, so that in less than fifty years, this country would be free from slavery; it would also rouse the energies of the slaves, so as to strive for pre-eminence, and become a blessing both to themselves and their masters. See Isa. lviii. 2 to 14, &c.

15th. Then let the abolitionists at the north, and other parts of the world, furnish land in Africa for the liberated slaves, and also vessels to take them there, and protect them in their rights, and then they could have their own rulers, and their own laws, and enjoy full liberty in their own country, which God has given to them, and adapted their constitution to answer the climate. Deut. xxxii. 8 to 18, &c. And if professors of Christianity discharged their duty according to scripture, there would soon be no slavery, for the infidels would get ashamed of their practice and give it up, but when they see those people, who are supposed to be the lights of the world, and the salt of the earth, and ensamples for all the others to go by, carrying on a business to make money out of unpaid labor, then the influence of that worldly spirit induces them to make money out of it also, and try to justify themselves.

16th. Again, how will those ministers, and others, account for their conduct, who encourage the evils of slavery, by advocating its cause and supporting it, when they come before the bar of God with all those facts before their eyes, and wilfully persist in carrying on those evils, and count the eternal interests of heaven not worth the sacrifice of a few dollars, until they are drove from it through fear of the judgments of God; will they deserve any heavenly inheritance? I say, no. See Eph. v. 1 to 17. 1 Cor. vi. 8 to 10.

Rev. i. 4. And peace, from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne.

Ps. civ. 30, 31. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever; the Lord shall rejoice in his works.



Rev. iv. 5. And out of the throne proceeded lightnings and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Ps. cxlviii. 4 to 14. Praise him, ye heavens of heavens, and ye waters that be above the heavens, &c. For he commanded and they were created. Gen. i. 2.

John viii. 42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God, neither came I of myself, but he sent me.

John xiv. 10. The Father that dwelleth in me, he doeth the works. 28. My Father is greater than I. Eph. i. 11, &c.

John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Matt. xii. 28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Luke i. 30. And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, &c.

Luke i. 34. Then said Mary unto the angel, How shall this be, seeing I know not a man?

38. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.

Rev. v. 6. And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. Acts ii. 17, 18, &c.

Rev. iii. 1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God.

John xx. 17. But go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God. Heb. i. 1 to 14.

Isa. xi. 2 to 5. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord. Isa. xlii. 1. Behold my servant whom I uphold, mine elect, in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. John i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. 14. And the Word was made flesh and dwelt among us. Rev. xix. 13. And his name is called the Word of God.

The soul of man came from the Holy Spirit, or the inner glory of God which proceeds from his soul, or seven Spirits, or seven Intellectual powers, like the rays of light and heat comes from the sun, and not as an essence or first cause, but a secondary power, dependent on the first cause for all it posseses, which brings it under obligations to obey all his laws. And it is constituted of a Mind and Heart, and seven Intellectual powers, as follows :—1. Will. 2. Wisdom. 3. Reason. 4. Understanding. 5. Judgment. 6. Conscience. 7. Memory. The Mind is that part of the soul which surrounds the Intellectual powers, and receives impressions or ideas from various sources, and can be contracted or expanded according to the disposition of the Will, as may be seen in the change of peoples countenances when they get good or bad news, &c. The Will has the control over all the powers of man both intellectual and physical, and the choosing, deciding, determining and sovereign power, and when we ask a man to do any thing, we speak to his will, saying, Will you do this, that, or the other thing ; neither can we lift a hand or foot without an effort of the will, it also puts the other intellectual powers into operation, to find out ways and means of accomplishing its objects, desires and intentions, &c.

Heart. This is not an intellectual power but the centre of the soul, in which all the intellectual powers hold their counsels, and the Will presides with judgment on its right and conscience on its left, and each power gives in its ideas to the Will concerning the course to be taken, and the means to be used in accomplishing its object. But the Will should be careful not to bring into the counsels of the heart any evil desire, intention, or object, but keep it pure, for out of it are the issues of life or death. Prov. xx. 5. Counsel in the heart of man is like deep water. Prov. iv. 23. Keep thy heart with all diligence, for out of it are the issues of life. Mark vii. 20 to 23. And he said, That which cometh out of the man that defileth the man, for from within, out of the heart of men proceed evil thoughts, &c. Jer. vii. 23 to 31. But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people, and walk in all the ways that I have commanded you, that it may be well unto you. But they hearkened not nor inclined their ear, but walked in the counsels, and in the imagination of their evil heart, and went backward and not forward. Thus the Lord laboured to instruct the Jews, and enable them to progress in truth and righteousness, but they persisted on going backward in error and corruption, like many people are doing in our day.

2. Wisdom. This is the first power exercised by the Will, in searching out, or contriving, or inventing ways and means to answer its purposes which it is not acquainted with. And a man is counted a great genius, according to his display of ingenuity in contrivance or inventions. And scripture shews, that the Lord exercises his intellectual powers in the same way. Eph. i. 11. According to the purpose of him who worketh all things after the counsel of his own will. Jer. x. 12. He hath made the earth by his power, he hath established the world by his Wisdom. Exod. xxxi. 3 to 6. And I have filled him with the Spirit of God in Wisdom and in Understanding, &c., to devise cunning works, to work in gold and in silver, and in brass, &c. Though we have not all that power of wisdom in so high a degree as some of our great men, who have made such extensive discoveries and inventions, yet we have it in some degree by which we can make great progress if we are willing, persevering, and diligent in a good use of our time and means, and it is only required of us according to that we have. Prov. ix. 10. The fear of the Lord is the beginning of wisdom. Dan. i. 4, &c.

3. Reason. This is the examining or investigating power, and the second that should be exercised by the Will in examining the new ideas presented to it, in order to see whether there is any good reasons in them or not, for we should have some good reason for every thing we do, and we must reason together on many things before that we can come to an understanding

of them, and if any person produces better evidence of the correctness of a thing than what we have, the Will should admit of it, for the only way in which we can make any progress is by admitting of better evidence wherever it is found, and we should reason from effects to causes, for there is no effect without a cause ; and be ready to give a correct answer to every man that asketh us a reason of the hope that is in us. 1 Peter iii. 15. For there is many reasons presented to us which are not substantial or sufficient proof of things as they are represented to be ; such as Dr. Ryder's explanation of their doctrine of transubstantiation, in which he asserts that it is too difficult a doctrine to be understood by our senses, and that is a proof of its truth, and if we destroy the difficulty we destroy the doctrine. Acts xviii. 4 to 19. Isa. i. 18 to 20, &c.

4. Understanding. This is the comprehending or ascertaining power, and the Will should exercise it in gathering facts or truths of things that are necessary and profitable as far as it can, but some things are represented in so many different senses, that it is very difficult to ascertain which is the true sense, in religion and law, &c. So that we can only take the best sense until we arrive at certainties. But most of the people are in the habit of judging of things before that they understand them, and this work is to help to correct those great errors, because we cannot judge correctly until we do understand them in their true sense. For instance, a man might ask his neighbour to examine a note for him, to see whether it was good or bad, and the neighbour might pronounce it bad, but if he could not point out its defects, it would show that he had passed his judgment on a thing which he did not understand. And people may also understand things in many different senses, and yet not understand them in their true or right sense, as may be seen in the theories advocated by some of our doctors, lawyers and ministers, &c.

5. Judgment. This is the distinguishing power, which the Will should exercise in distinguishing and separating truth from error, and right from wrong, by some fixed law, rule, or principle, so that it can account for things accordingly, here again, many people are in the habit of judging of things by their appearance instead of their realities. And also allow their judgment to get so warped with selfishness, prejudice and partiality, that they become blind to their best interests, and set up bad laws and rules, &c., both for themselves and others to go by, in opposition to good and perfect laws right before their eyes. John vii. 24. Judge not according to the appearance, but judge righteous judgment. Dan. ix. 5. We have sinned, and have committed iniquity, &c., and have rebelled, even by departing from thy precepts, and from thy judgments. Ezek. xliv. 24. And in controversy, they shall stand in judgment, and they shall judge it according to my judgments. Ezek. v. 6 to 17. And she hath changed my judgments into wickedness more than the nations, &c. Luke xii. 57.

6. Conscience. This is the approving and condemning power, and the Will should exercise it, in selecting, classifying, and adapting its best ideas to act upon, and here again many people run into gross errors in the use of this power, when it is not truly and sufficiently enlightened, for then the Will often decides according to its wild, imaginary, and extreme ideas and conscientious scruples, without any remorse of conscience. But if it is truly and sufficiently enlightened, it will condemn the Will, and give pain to the whole soul if the Will acts inconsistent with the following principles of Truth, Reason, Justice, Goodness, Mercy, Equity, and Righteousness. This is the Christian platform which I think will stand the test of all the force that can be brought against it, and should be adopted by the Will to be governed by. But if the Will persists in acting contrary to that knowledge until it is too late to rectify it, then it will be tormented the most in the next world, for all the other powers of the soul will upbraid it with madness and folly. 2 Peter ii. 10 to 12. Presumptuous are they, self-willed,

&c. Acts xxiv. 16. Herein do I exercise myself to have always a conscience void of offence toward God and toward men.

7. Memory. This power is the store-house or treasure-house of the soul, in which the Will keeps its ideas to be ready for use according as it requires them. (Matt. xiii. 52. 1 Cor. xv. 1 to 10, &c.) And here again many people run into gross errors in the use of this power, by filling it with worthless and bad ideas, which encumber, degrade, and corrupt the soul, as daily experience shews in the profane, disgusting, and corrupt expressions they habitually make use of. But the Will should take care that only such ideas are kept in it, as are proper, necessary, useful, and beneficial; for the soul can be made into a beautiful Paradise, by a selection of good ideas, and a proper cultivation of them. Prov. iii. 13 to 18. Happy is the man that findeth wisdom, and the man that getteth understanding, for the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold, she is more precious than rubies, and all the things thou canst desire is not to be compared unto her. Prov. ii. 9 to 11. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path, when wisdom entereth into thine heart, and knowledge is pleasant unto thy soul. Hosea, xiv. 9. Isa. lv. 1 to 11. Ps. xxxvii. 1 to 40, &c.

1. This article teaches that the Will should not harbor any evil desire or intention, but keep in view, and pursuit of a title to the great prize of heaven, as its chief object in this life, while it is within our reach. For there is no promise in the Bible, that those who neglect it, will ever have another opportunity and power of obtaining it in the next world. 2. That the Will should exercise the power of Wisdom in searching out the ways and means of obtaining that object, &c. 3. That we should examine our new or wild imaginary ideas, before that we act upon them, so as to have some good reason for every thing we do. 4. That we should not judge of things by their appearance, with certainty; nor yet before that we sufficiently understand them. 5. That we should have good and substantial laws, rules, or principles to judge by. 6. That we should act consistent with the above laws, &c. 7. That we should not encumber our souls with bad or worthless ideas.

Again, this work shews plainly, that the Soul of man was not made out of nothing, nor out of gas, nor yet came from God as a spiritual essence; but that it was made a secondary power out of a pre-existent something which is the Holy Spirit or inner glory of God, that proceeds from his Seven Spiritual Powers, and from which the Soul of Christ came. 2. Christ could not be our brother if we did not possess some degree of those spiritual powers. 3. Neither could we be in the image and glory of God without them. 4. Nor yet could we be the sons of God without them. 5. Neither should we be qualified to reason with God without them. 6. Nor yet could we be the offspring of God without them, for we cannot be the offspring of nothing, we must be the offspring of something, and the above something I contend for, (Jude 3.,) against the doctrines of all the gas and nothings, which their advocates can bring.

Again, many people act as if they had not gathered any correct ideas of their situation in life: But they should begin by exercising the power of wisdom, in taking into consideration their own nature, and then they might soon find out that they are not independent beings, or the first cause, but a secondary cause, and have nothing of their own, and dependent on the first cause for all that they possess, and also responsible and accountable to him for the use of all the power which he has given to them. And unless we are independent beings that can create, and uphold, and furnish ourselves with all the necessaries and luxuries of life, we have no right to depart from the laws of God. For it is our dependence on him which brings us under obligations to obey all his laws. And besides, how could he bring his whole Universe to perfection, so that all his works shall praise him.

There are three kingdoms represented in scripture. 1. The kingdom of nature where people are living in a wild uncultivated state, Matt. xii. 26 to 28. Luke xii. 15 to 46, &c. 2. The kingdom of grace, where people are cultivated by the Word and Spirit of God, Rom. xiv. 17. John xiv. 26, &c. 3. The kingdom of glory, or perfect state in heaven, where there is fullness of joy and pleasures for evermore, Matt. vii. 21. Ps. xvi. 11, &c. And the keys of the kingdom of heaven given to Peter meant the keys of the gospel kingdom, which authorized him to open the gospel dispensation to the Jews at the day of Pentecost, Matt. xvi. 13 to 27; xxiii. 13; xxiv. 14, &c. And also to open it to the Gentiles at the conversion of Cornelius, Acts ii. 1 to 18; x. 42 to 48; xv. 7 to 29, &c.

And there are three conditions required in order to be admitted into the gospel kingdom. 1. Faith in Christ and obedience to his commands, Luke vi. 47 to 49, (Ps. lii. 6 to 9.) Heb. xi. 6, &c., 2. Repentance and confession of our sins to God, and forsaking them, 1 John i. 8 to 10. Prov. xxviii. 13. Ps. xxxii. 5, &c. 3. Baptism for the remission of sins, Acts x. 33 to 48. Luke xxiv. 44 to 49, &c. There are also three promises in the gospel of Christ to those who comply with the above conditions. 1. The remission of sins that are past, Rom. iii. 25, 26. Acts ii. 38 to 43, &c. 2. The gift of the Holy Spirit by prayer through Christ, Matt. xxi. 22. John xiv. 13. Acts ii. 38, &c. 3. Eternal life through Jesus Christ, if we prove faithful to the end, Rom. vi. 23. Matt. x. 17 to 22, &c.

In the Presbyterian Confession of Faith, it is asserted as follows: ☞ They who having never heard the gospel, know not Jesus Christ, and believe not in him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Saviour only of his body the Church, page 175. ☜ Here they condemn all the poor heathen to endless misery and corruption, because the Lord has not cast their lot in as favourable a part of the world as theirs, for according to their creed and sense of salvation, they have only got two places—heaven and hell, for the human race. But the Bible teaches me that many of the poor heathen will fare better at the day of judgment, than those professors of Christianity who slight the gospel of Christ.

Again, That doctrine of the final holiness and happiness of all men, advocated by the Universalist ministers runs to the other extreme, by representing that all the outrageous characters are to be made holy and pure in heart, and qualified for heaven in the next world, which makes a purgatory, and encourages villany, for what would some people care how much evil they did in this world, if they thought that they could make it all good again in purgatory; and they fling all that work on the Lord. Why don't they consider that the Lord works with instruments, and that he would have to send ministers there to purify them by persuasion, with the Word and Spirit of God. Now, if I had the power and authority, I would give that job to the Universalist ministers, of making holy angels of them, and I would keep them at it for a considerable time, and if they accomplished that task, they would do more than the Almighty himself could do with the Jews by persuasion, and there is only two ways,—persuasion, and force. But force destroys the dignity of man, and disqualifies him of becoming holy, for holiness consists in a voluntary choice and service, according to our knowledge and means. Josh. xxiv. 15 to 27. Ps. cxix. 30, 173, &c.

Again, The advocates of spirit rappings, have yet gone farther into the extreme with their doctrine of no punishment beyond this life, and I heard Judge Edmonds assert, in his lecture at Dodworth Hall last month, That he had inflicted capital punishment on about twenty men during the time that he was on the bench, and that two of these spirits came back to him a short time since, and the first came to him in a great fury, for inflicting that punishment. But the Judge asked the spirit, did you not deserve it,

and the spirit answered, Yes; but he had a d—d jolly time of it on the earth; and the other spirit that came, told the Judge that he had improved his condition by sending him out of this world. Now don't such doctrines as the above, encourage murder and perjury, and all other kinds of villany.

For according to that doctrine, a man may murder his friends and neighbours, and then commit suicide, and go direct to heaven, and our Saviour admit him into his society, and say to him, Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. Here I ask, what is the world coming to, by admitting of such doctrines as those. Well may the scriptures inform us, that God hath made man upright, but they have sought out many inventions. And the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, &c. And that the leaders of this people cause them to err, &c. Eccl. vii. 29. 1 Tim. iv. 1 to 16. Isa. ix. 16, 17. Matt. xxv. 19 to 23, &c.

Thus, how can those Inventors, and Seducers, and Leaders of evil, escape that lake of fire which is the second death. I find no ground in scripture for mercy in their case, and the second death does not mean eternal life. See Matt. xxv. 41. Rev. xx. 12 to 15. But many of the other people are only their dupes, who are weak minded and ignorant of their devices, which affords some ground for mercy, and admittance into Paradise until the judgment day. But Paradise is not heaven, it is represented in scripture as one of the lower worlds, where Christ and the penitent thief went to from the Cross, and where Samuel, and Saul and his three sons went to. See Luke xxiii. 39 to 43. John xx. 17. Acts ii. 34. 1 Sam. xxviii. 15 to 20. Deut. xxxiv. 5, 6. Mark ix. 1 to 9, &c. Thus the Paradise that Christ promised to the penitent thief, does not mean a gloomy grave which a few ministers represent it to be. But an intermediate state, where the souls of the faithful, and those who obtain mercy in this life, are kept between death and the resurrection. Rev. v. 13; vi. 9 to 11, &c.

Again, See an article published to the world in the *Spiritual Telegraph* of this month, (Feb. 18, 1860,) as follows: Does Spiritualism inculcate a place of punishment beyond the grave? A brother in Fairport, Me., asks the above question, and wishes it answered in this paper. We answer, No! It does not teach that there are but two places in the Spirit world, one a very good place, and the other a very bad, uncomfortable place, and that all persons go to one or the other of these places. On the contrary, it teaches that Spirits need not go at all; that death is not a-going away, but a change in relations of life—that is to say, the Spirit ceases to use the body, (the instrument of its manifestation,) and seeks other instrumentalities through which to manifest itself, and to commune with other intelligences.

Thus it may be seen, how the above doctrine undermines the Word of God, and is invented to escape punishment in the next world. Is it any wonder that the world is in such a bad state, as long as some of our teachers encourage all kinds of villany by their doctrines, and what will they invent next, where will they stop if they are not forced to stop by the judgments of God. 2 Thess. ii. 10 to 12. Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. Matt. vii. 22, 23, Many will say to me in that day, Lord, Lord have we not prophesied in thy name, &c., and then will I profess unto them, I never knew you; depart from me ye that work iniquity. Ps. ii. 10 to 12. Be wise now, therefore O ye kings; be instructed ye Judges of the earth, serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry and ye perish from the way, when his wrath is kindled but a little. Luke xxi. 34 to 36. Feb. 28, 1860.

Again, I am sorry to find that the advocates of Millerism Messrs. Hines and Robinson, yet persist in their old doctrine of the burning of this world, and no mercy for any of the unjust at Christ's appearing, which contradicts scripture, and flings a reproach on the wisdom and goodness of God, and is disgusting to the people, and injures the progress of Christ's Gospel; it also shows how little regard or care they have for their neighbors if they could get their own selfish ends accomplished. Now what could the people think of any man who undertook to do a piece of work for them, and made it worse at the end than at the beginning, would they not say at the least, that he was a bad mechanic. And if one single soul was kept in endless misery and corruption, to complete the Lord's plan after the final Judgment, it would have been better that this world had not been made, because the soul of man is of more value in his sight than the whole material world, for it is the offspring of God or a secondary cause, intended to rule over inferior creatures, See Ps. civ. 24; cxlv. 8 to 12. Col. ii. 1 to 4. Isa. xvi. 3 to 5. Mark viii. 34 to 38. Acts xvii. 27 to 31. Heb. ii. 6 to 18, &c.

The Universalists complain of the Orthodox, for representing the Almighty in the character of a cruel monster by their doctrine of endless misery and corruption. But if the Universalists sufficiently examine their own doctrine of eternal life and holiness of all the human race; they may find that it runs to the other extreme, and encourages all kinds of villainy; and the principle that they found their doctrine upon it is; That none are so bad but what there is some good in, and none so good but what there is some bad in, therefore all are entitled to be made holy and happy. Then comes the advocates of spirit-rappings, and founds their doctrine of no punishment beyond this life, on the same principle, and tells the people that all enter into a better condition in the next world, and that the society of this world, is so corrupt that it is impossible for any man or woman to go through it without being corrupted, but by putting the outrageous characters into better society amongst holy angels, &c., they will soon become better people.

Now the Bible shows, that the Lord always had three classes of people in this world from the time of giving the law to them by Moses; 1. Is those who voluntarily make it their chief object, attention and care to serve the Lord. 2. Is those who mean and do well in some trifling things, but neglect to learn and attend to the great points of duty, and through ignorance and weakness gets into error among the delusions of this world, yet this is not a sin unto death, for if there is first a willing mind it is accepted, and the merciful are to obtain mercy. 3. Is the presumptuous sinners or the inventors, seducers and leaders of evil, whose intentions are to injure the works of God, and persist in their evil ways after being often reproved. this is a sin unto death, See Num. xv. 22 to 31. Ps. xix. 13. 1 John v. 16, 17. Prov. xxix. 1, 2. Matt. v. 7; x. 41, 42, &c.

Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Eccl. xii. 7. Ps. cxxxix. 7 to 24. Jer. xxiii. 23, 24, &c. Thus the Spirit of God pervades every thing. And the Universalists admit that the Lord was justifiable in destroying the people of Sodom and Gomorrah for their bad conduct; then will he not be as justifiable in destroying the presumptuous sinners in hell, and gathering their spirit to its original element again; for that will be doing good to the whole universe, by not keeping them continually exposed before angels and saints, covered with guilt and shame, instead of the righteousness of Christ, then they will be no worse at the end, than before they were organized and life given to them. And surely he that organized the soul and gave it life, has a right to disorganize it and take away that life again when it is made a bad use of. See Job xxxiv. 12 to 15, &c. Thus I think that I have sufficiently proved in this work, that the destruction of the presumptuous sinners, and mercy for all the others according to their conduct in this life, is the most consistent with

scripture and reason. And that our maker is a Wise and Reasonable and Good Being, who will not expose his children to all the snares, temptations, troubles and trials of this world, and then take the advantage of our ignorance, weakness and necessities; nor yet encourage any kind of villainy, See Jer. x. 12; v. 1 to 19. Luke x. 25 to 37; ii. 13, 14. Isa. i. 18 to 20. Jer. xxix. 8 to 23, &c.

The Paradise that Christ and the penitent thief went to, is represented in scripture as one of the lower worlds, and the intermediate state between death and the resurrection, for those people who obtain mercy in this life. See Luke xxiii. 42. John xx. 17. Acts ii. 34. 1 Sam. xxviii. 15 to 23; xxxi. 1 to 6. Deut. xxxiv. 5, 6. Mark ix. 1 to 8. Acts xxvi. 23. Rev. v. 13: vi. 9 to 11; xx. 11 to 15, &c.

Matt. xvii. 2 to 4. And his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elias talking with him.

Luke xxiii. 43. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.

THE GREAT GULF, Luke xvi. 19 to 31.

Isa. xxiv. 21 to 23. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously. Zech. xiv. 1 to 21. Mic. iv. 1 to 7. Ps. lxxii. 1 to 19. Ezek. xxxiv. 1 to 31, &c.

1 Peter iii. 18 to 20. Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison.

Job xi. 8. It is as high as heaven what canst thou do, deeper than hell, what canst thou know. Luke xvi. 22, 23

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